THE DOCTRINE OF THE BIBLE

OR

Rules of Discipline,

Briefly

Gathered thorow the whole course of the Scripture by way of Questions and Answers.

Newly corrected and amended.

The knowledge of holy things is understanding; by it Kings reign, and Princes establish justice.

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To the Reader.

Judgements are prepared for scorners. Proverbs 19.29.

If any man long after life, and to see good days, let him refrain his tongue from evil, 1 Pet.3.10.

As you would that men should do to you, so do you to them, Luk.6.31.

Love covereth a multitude of faults, 1 Pet.4.8.

He that loveth not, knoweth not God; for God is love, 1 Joh.4.8.

The

313.80

The Doctrin of the Old and New TESTAMENT.

Question.

WHat *is Doctrin?*

An. Precepts for the finding and tracing out of sin.

Q. *What is the effect of Doctrin?*

A. Faith and obedience.

Q. *How manifold is doctrin?*

A. Two-fold, either divine or moral.

Q. *Divine, as how?*

An. In our duty towards God.

Q. *Moral, as how?*

An. In our duty towards our selves and our brethren.

Qu. *How many sorts of men are moral brethren?*

A. Four.

Q. *Which be they?*

An. Such as are of one parentage, one countrey, one religion, or of one mind by friendship.

Q. *How is moral doctrin divided?*

A. Into rules of duty toward our superiours, parents, kindred, off-spring, family, and inferiours.

Qu. *How may this duty be infringed?*

A. By violating any of the six last Commandments.

Q. *How many waies doth God teach?*

A. Four manner of waies.

Q. *Which be they?*

A. By his word, by his works, by his puniſhments, and by his bleſſings.

Q. *Are theſe performed alwaies in his own perſon?*

An. No, but more often by his choſen Miniſters.

Q. *Why doth God deal with us by men, and not by Angels, or ſpeak himſelf to us?*

A. That he might make experiment of our obedience; and in conſideration of our frailty.

Q. *How are they entituled?*

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangeliſts, and Apoſtles.

Q. *Which call you Patriarks?*

Anſw. The firſt Fathers of the Church, *Adam, Enoch, Iſaac, Jacob.*

Q. *Which call you Captains?*

A. Such as had the leading of the Iſraelites from Egypt to the land of Canaan, and gave direction in the time of battell, as *Moſes* and *Joſhua*,

Q. *Which call you Judges?*

Anſ. Such as executed Gods judgements upon the enemies of the Church, and did adminiſter juſtice among his people, as *Ehud, Shamgar, Sampſon, Gideon, Iephtha, Samuel*, &c.

Q *Which call you Kings?*

A. The anointed of God, and Soveraign Rulers of the people, as *Saul*, *David*, &c.

Q *Which call you Prophets?*

An. Such as by inſpiration of the Holy Ghoſt did foretell of the ruine of ſin, and the reward of vertue, and were interpreters between God and man.

Q *Which call you Evangeliſts?*

An. The writers of the Goſpel of Jeſus Chriſt.

Q *Why are they called Evangeliſts?*

Anſw. Becauſe their works contain the glad tidings of ſalvation to all that beleeve

Q *Which call you Apoſtles?*

Anſw. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1. *to* 15.

Queſtion.

WHat *is Creation?*

A. A making a thing of nothing,

Q *Did God create all things of nothing?*

A. He did.

Q *When?*

A In the beginning.

Q *What are you to underſtand by this word* Beginning?

A. Not from eternity, but first of all, before all things, in the beginning of time.

Q. *Why did* Moses *write*, In the beginning.

An. To confute those that maintained, The world had no beginning.

Q. *What do we learn by the creation of the world?*

A. As touching the Creator, three things.

Q. *Which be they?*

A. His omnipotency, in creating all things of nothing: his bounty, in furnishing the world with al necessary ornaments; and his love, in giving man dominion over all, ch. 1 10.

Q. *What do we learn as touching our selves?*

A. Three things.

Q. *Which be they?*

A. The observation of the Sabbath, ch. 2. 2. Humility of mind, in being made of the dust of the earth, ch. 2. 7. And reverence which we owe to marriage.

Q. *Why ought we to reverence marriage?*

Ans. Because it was instituted by God himself in Paradise, ch. 2. 23.

Q. *How ought a man to love his wife?*

A. As himself, being flesh of his flesh.

Q. *Where was man placed after his creation?*

An. In Paradise.

Q. *Did he continue there?*

A. No, he fell.

Q. *How?*

An. By the malice of the Devil, and his own willfulneſſe.

Qu. *What was his ſin?*

An. Diſobedience.

Q. *How did God puniſh him?*

A. Hee curſed him, and his poſterity, wherein he ſhewed his juſtice, ch. 3. 13.

Q. *How did he comfort him?*

Anſ. By promiſing forgiveneſſe by the ſeed of the woman, *Chriſt Jeſus*, ch. 3. 14.

Q. *What did that ſhew?*

An. His mercy.

Q. *How many ways did the curſe of God extend upon* Adam?

An. Four manner of ways.

Q. *Which be they?*

A. Firſt, the earth was made barren for his ſake; Secondly, his poſterity as well as himſelf became bondmen to hell; Thirdly, all the days of his life he was to eat his bread in the ſweat of his brows; And fourthly, he was thruſt out of Paradiſe.

Q. *How was* Eve *puniſhed?*

A. Two manner of ways.

Qu. *Which be they?*

An. Firſt, to bring forth her children in ſorrow, and ſecondly, to live in ſubjection to her husband.

Q. *How was the serpent punished?*

Answ. Three manner of ways.

Q. *Which be they?*

Ans. First, he was made the most cursed of all creatures; Secondly, he was to go upon his belly; and thirdly, to devour the dust of the earth.

Quest. *What was the second sinne of the world?*

A. Murther.

Q. *Who committed it?*

A. Cain.

Q. *Upon whom?*

A. Upon his brother *Abel*, ch. 4 11, 12.

Q. *What was the cause?*

A. Envy.

Q. *Why?*

A. Because *Abels* sacrifice was accepted, and *Cains* was not, ch. 4. 4, 5.

Q. *Why did not God accept Cains sacrifice?*

A. Because hee did it more for custome than conscience.

Q. *Who taught them to sacrifice?*

A. Their Father *Adam.*

Q. *How could he do that, and the Law not given?*

A. The law of God is two-fold; natural, imprinted in mens hearts; and traditional, pronounced from God, and written in the Bible.

Q. *Which of these two had* Adam?

A. The first.

Q. *What was the punishment of* Cain *for killing his brother* Abel?

A. He was cursed of God, and condemned for a Runnagate.

Q. *Whom did God raise after the death of* Abel, *to build his Church upon?*

A. His brother *Seth*, ch. 4. 25.

Q. *Did the example of* Cains *punishment prevail with the succeeding ages to beware of sin?*

A. No, as the world grew in years, so it grew in iniquity.

Q. *In what manner?*

An. It was wholly corrupt, and full of cruelty, ch. 6. 12.

Q. *By whom did God reprove them?*

A. By *Noah.*

Q. *How?*

Ans. In making it known hee would drown the world, by his preparing of the Ark.

Q. *Were the people reformed?*

A. No; they laughed at it, and remained secure till the waters came upon them.

Q. *Were all destroyed?*

An. All but *Noah*, his family, and some others, for the preservation of their kind.

Qu. *What moved God that hee would*

not spare so much as the brute beasts?

A. His detestation of sin, ch. 6. 7.

Qu. *Who was the first figure of Christ?*

A. Enoch.

Q. *How was he a figure of Christ?*

A. In being taken body and soul up into heaven, as Christ was, ch. 5. 24.

Quest. *Who was the first figure of the Church?*

Answ. Abel.

Q. *Who was the second?*

A Noah, preserved in the Ark.

Q. *What did his preservation testify?*

A. The love of God toward his Church.

Q. *What did the tossing of the Ark by the waves signify?*

Answ. The persecution that the Church should suffer.

Quest. *Wherein did the mercy of God appear?*

A. In causing the waters to fall.

Qu. *Wherein did the Zeal of* Noah *appear?*

A. In giving thanks for his deliverance, as soon as hee set foot upon dry ground, ch. 8. 20.

Q. *How did* Noah *afterward offend?*

A. By drunkennesse, ch. 9. 21

Qu. *Who covered their fathers shame?*

A. Shem and *Japhet.*

Q. *What received for it they?*

A. Their fathers bleſſing, ch. 9. 26.

Q. *Who made a mock of his fathers infirmity, and did not ſeek to cover it?*

A. Cham.

Q. *What was his reward?*

A. His fathers curſe, ch. 9. 25.

Q. *How did God plague his ambition?*

A. By confuſion.

Q. *Where?*

A. At the building of the tower of Babel, where all the people purchaſed the diſpleaſure of Almighty God.

Q. *By whom did they recover their diſpleaſure?*

A. By the faith of *Abraham*, ch. 12. 3.

Q. *How?*

A. In his ſeed all nations were bleſſed.

Q. *In what degree of kindred was* Abraham *and* Lot?

A. Lot was his brother *Haran's* Son.

Queſt. *Did they agree together like brothers?*

A. Yes, till they grew rich.

Q. *Who was the cauſe they fell out?*

A. Their herdſmen.

Q. *After the quarrel was known, did their maſters (as men of our age) ſeek to be revenged one of another?*

A. No, they gave gentle words, and ſought means how to prevent the like inconvenience.

Q. *How was that?*

A.

An. They departed and dwelt asunder: ch. 13 7.

Q. *But with that separation did their love decay?*

A. It was still constant and brother-like.

Q. *How did that appear?*

A. In that, (afterward) when *Lot* was taken prisoner in the company of the Kings of Sodome and Gomorrah, *Abraham* with a band of men rescued him, and set him free, ch. 14. 15.

Q. *Did Lot then dwel in Sodome?*

Answ. He did.

Q. *Why, that was a dangerous place, though pleasant?*

A. True; so are all places where wickednesse abounds.

Q. *Yet Lot was a righteous man?*

A. He was, but he suffered as the wicked did, for being in company with them.

Q. *How was that?*

An. He was taken prisoner (as I said before) with the irreligious Kings; going in aid with them against their enemies.

Chapter 15. to 20.

Question.

WHo *was* Abrahams *wife*?

A. Sarah.

Q. *Whose daughter was* Sarah?

A. The Daughter of *Haran*, *Abrahams* brother.

Q.

Q. *Was it lawful for* Abraham *to marry his brothers daughter?*

A. It was, God permitting it for the repeopling of the world.

A. How did she offend when she perceived her self barren?

A. By using unlawfull means to raise seed to her husband, ch. 16. 2.

Q. *How was that?*

An. By sending *Hagar* her maid to his bed.

Q. *How did God plague her for it?*

An. Her maid despised her; and triumphed over her in her own house, ch. 16. 5.

Q. *What other sinne followed in the neck of her, first?*

A. Wrath.

Q. *How?*

A. She obtained licence of her husband to be revenged upon *Hagar*.

Q. *In what manner was she revenged?*

A. Shee thrust *Hagar* and her child out of doors.

Q. *Whither went* Hagar?

An. Into the wildernesse.

Q. *Had she no friends to go unto?*

An. None at all; she was a poor servant, and a stranger.

Q. *To whom did she appeal?*

An. To God.

Q. *Did he relieve her?*

An. Yes.

Q. *What learn we by that?*

A. That God rejecteth no eſtate of perſons in their miſeries, if they call upon him; ch. 16. 10.

Q. *How ought ſervants that have offended, to behave themſelves?*

A. As *Hagar* that was commanded by the Angel, to return and ſubmit her ſelf.

Q. *Was* Sarah *barren ſtill?*

A. No, God gave her a ſon in her old years.

Q. *What was his name?*

A. *Iſaac*, and this was he in whom the Covenant was made.

Q. *What was the ſign of the Covenant?*

A. Circumciſion, or the cutting off of the fore-skin.

Q. *What is ſignified by that?*

A. The caſting away of the lewd affections of our hearts, if wee mean to be made partakers of Gods mercy, ch. 17. 10.

Q. *Were none partakers of the Covenant but ſuch as might be circumciſed?*

A. Yes, women, becauſe under the name of man both ſexes are comprehended.

Q. *What was* Hagars *ſon's name?*

A. Iſhmael.

Q. *Did not the Covenant belong to him as well as to* Iſaac, *be being of the ſeed of* Abraham?

A. No.

Q.

Q. *Were there two Covenants then, that God b'essed him so?*

A. Yes, there were two covenants made.

Q. *Which be they?*

A. The one eternall, made to the children of the Spirit, the other temporal, made to the children of the flesh.

Q. *What was the eternal covenant?*

A. Thas from *Isaac* should come the essiah.

Qu. *What was the temporal Covenant?*

An. That from *Ishmael* should spring a mighty Nation, even 12 Princes, ch. 17 20.

Q. *Where was* Abraham *now seated?*

A. In Canaan.

Q. *What temporall blessings did God bestow upon him?*

A. He was exceeding rich.

Q. *How did he imploy his riches?*

An. In hospitally and other good deeds.

Q. *Wherein appeared his hospitality?*

A. In using strangers & travellers kindly

Q. *What strangers?*

A. The three Angels in the shape of men.

Q. *How did he entertain them?*

A. First, he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Q. *Do rich men in these days follow the example of* Abraham, *in using friendly hospitality*

ſpitality towards travellers and poor men?

A. No; the moſt part of them inſtead of running out to meet the poor (when they ſee them coming) rather turn their backs upon them, and run from them; and, for intreating them to ſtay, with churliſh and crabbed words, rate them from their doors; & inſtead of feaſting and refreſhing them, let them depart weary and with empty ſtomacks.

Q. *How did the Angel requite* Abraham?

A. Hee told him joyfull news concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was towards Sodome and Gomorrah.

Q. *What was the purpoſe of God towards* Sodome?

A. Utterly to deſtroy it for ſin.

Q. *Did* Abraham *pray for it?*

An. Yes, in ſuch zealous manner, as had there been found ten godly perſons in it, the City had been ſaved, ch. 18.32.

Q. *Why did* Abraham *pray for it?*

A. Firſt, in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q. *What did that ſignify?*

An. That *Abraham*, as all Gods people ought to be, was of a pittifull mind, even towards Infidels.

Q

Q. *What ſo incited Gods vengeance againſt the prayer of* Abraham?

A. The continuall cry of ſin, aſcending out of Sodome and Gomorrah into the ears of God; whereby we learn, that ſin is a continuall cryer againſt us, ſo long as wee let it dwel amongſt us. ch. 19. 13.

Q. *Was all the City then deſtroyed?*

A. All; but *Lot*, his wife, and two daughters.

Qu. *What was the Commandement that God gave him at his departure from the City?*

An. Not to look back.

Q. *Was the Commandement kept?*

An. No, *Lots* wife brake it.

Q. *What was her puniſhment?*

A: Shee was turned into a pillar of ſalt, ch. 19. 26.

Qu. *What moved her to look back?*

A. Her fond deſire to think ſhe ſhould forgoe her wealth, and ſo pleaſant a place.

Qu. *What do we learn by that?*

A. That no care of earthly things (be they never ſo glorious) muſt hinder us from obeying Gods Commandements.

Q. *How was the City deſtroyed?*

A. With fire and brimſtone from heaven, ch. 19. 24.

Q. *Where did Lot remain afterward?*

A. In the mountains.

Q.

Q. *What ſinne did he fall into whilſt hee was there?*

A. Drunkenneſſe.

Qu. *What next?*

A. Inceſt.

Q. *What doth that prove?*

A. That one ſin begets another.

Q. *How was* Lot *inceſtuous?*

An. By lying with his own daughters:

Q. *Who tempted him thereunto?*

A. They, when they had made him drunk.

Q. *What was Gods puniſhment for that ſin?*

A. The Nation that came by that conception was a curſed Generation.

Q. *What generation was that?*

A. The Moabites and the Ammonites, ch. 19.37.

Chapter 20. *to* 34.

Queſtion.

WHo had like to have wronged Abraham, *by taking his wife?*

A. King *Abimelech?*

Q. *How was he prevented?*

An. God threatned him with death, ch. 20.3.

Q. *Did he upon that deliver her back to her husband?*

A. He did.

Q. *What learn we by that?*

A. Two things.

Qu. *Which be they?*

An. First, that God will punish adultery, and next, the very heathens abhor the breach of wedlock, ch 20.5.

Q. *How did God try* Abrahams *faith?*

A. By bidding him sacrifice his only son *Isaac*, ch. 22. 2.

Q. *Would he have done it?*

An. Yes, but that an Angel stayed his hand.

Qu. *How was his faith rewarded?*

An. God renewed his covenant once again, and told him, for that deed he would multiply his seed on earth, like the sand on the sea shore.

Q. *What vertue did God further prove in* Abraham.

An. His patience.

Q. *How?*

An. In taking his wife *Sarah* from him.

Qu. *Yet he mourned for her death?*

A. That was the weakness of the flesh, but his soul was glad in that he knew shee lived eternally, ch. 23. 2.

Qu. *What other vertues had* Abraham?

A. Uprightness of mind.

Q. *Wherein did that appear?*

An. When *Ephron* the *Hittite* offered him a peece of ground to bury the dead, he

hee would not take it before he had paid the price of it, ch 23.13.

Queſt. *Is that modeſty obſerved now a-daies?*

A. No; many will bee ſo far from giving their neighbours the worth of their goods, as they will ſeek by deceit, couſenage, and violence to pull them from them wrongfully, and for nothing.

Q. *What was* Abrahams *care for* Iſaac *when he came to age?*

A. To provide him a vertuous wife, ch. 24,4.

Q. *Was hee ruled by his fathers appointment?*

A. He was.

Q. *What did he ſhew in that?*

A. A noble preſident of obedience to all Sons, to follow the counſell of their Parents in chuſing them wives, and not their own inordinate deſire.

Qu. *Whom did* Abraham *ſend about this buſineſſe?*

An. His chief ſervant, ch. 24.2.

Q. *How did he proceed in it?*

An. With prayer that hee might ſpeed well, and thankſgiving afterward for his ſucceſſe.

Qu. *What other good property was in that ſervant?*

A. Hee would not eat when he came to

his

his journies end, before hee had done his Masters message.

Q. *What may servants learn by that?*

A. To regard more their masters business than their own pleasure, ch. 24.33.

Qu. *Whose daughter did he chuse for his Masters son?*

A. *Rebecca*, the daughter of *Bethuel*.

Q. *When her parents heard the request of Abraham, did they presently give their daughter to* Isaac.

A. No, they asked counsel of God first, and then the maids consent.

Q. *What is to be learned from that?*

A. As children ought not to match without their parents consent: so parents, ought not to match their children without their consent, ch. 24 58.

Q. *After* Isaac *and* Rebecca *were married, what issue did God give them?*

A. Two sons, *Esau* and *Jacob*.

Q. *What was* Esau's *undoing?*

A, The lust of the flesh.

Q. *Wherein?*

A. He sold his birth-right for Pottage.

Q. *What oversight was that?*

A. An oversight that many worldly men run into.

Q. *What is that?*

A. Preferring of trash before the rich graces of God, ch. 25.33.

Q.

Queſt. *What did that negligence loſe him elſe?*

A. His fathers bleſſing.

Q. *What was the reaſon?*

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpiritual benediction.

Queſt. *Did Eſau at the laſt ſee his own errour?*

A. No, but rather ran into error.

Q. *How?*

Anſw. By hating his brother *Jacob*, chap. 27.41.

Qu. *What was the vertue of* Jacob?

A. Patience, in giving place to his brothers rage, and going to ſeek his fortune in another country.

Q. *Whither went he?*

A. To *Haran*, to his Unkle *Laban?*

Q. *What were his vertues there?*

A. Diligence, in doing his Uncle ſervice, and fidelity, in not deceiving him.

Q. *How did God deal with* Laban?

A. He proſpered him for *Jacobs* ſake.

Q. *What were* Labans *vices?*

A. Ingratitude, and Oppreſſion.

Q. *How was he ingratefull?*

A. In upbraiding *Jacob*, for his good ſervices.

Qu. *How did he oppreſſe him?*

A.

A. In trebling his ſervitude by fraudulent and crafty means.

Q. *Did God deliver* Jacob *at laſt?*

A. Yes, as he will all others that truſt in him, though a while hee ſeem to be far from them.

Q. *What was the reward of* Jacobs *patience and true ſervice in the end?*

A. Whereas when he came from his fathers houſe, and had but one coat on his back, and a ſtaffe in his hand, at his return hee was the husband of two wives, the maſter of many ſervants, and the owner of much treaſures, and divers herds of cattell, ch. 30. 34.

Q. *Did not* Jacob *fear to return into his own Country, knowing that his Brother* Eſau *was his enemy?*

A. No.

Queſt. *Why?*

Anſ. Becauſe hee knew God that had commanded him to go, would defend him:

Q. *How did his brother* Eſau *receive him?*

A. Lovingly and like a brother.

Queſt. *What was the vertue of* Eſau *in that?*

A. He thought it a baſe and unnaturall thing to keep envy always in his ſtomack towards any one, much leſſe towards his own brother, ch. 33. 4.

Chap.

Chapter 34. to 50.

Question.

HOw many sons had Jacob?

A. Twelve.

Q. *Which of those twelve was a figure of Christ?*

A. Joseph.

Q. *Wherein?*

A. In being sold by his own brethren.

Q. *What learn we by this?*

A. That in all ages, after God had promised the *Messias* to *Adam*, hee never ceased by word or deed to signify his coming.

Q. *Why did* Jacobs *sons sell their brother* Joseph.

A. For malice, in that *Joseph* prophesied by dreams, his brothers should be his servants, and bow unto him.

Q. *What other sinnes did they run into besides.*

A. Murder and dissimulation.

Q. *How?*

A. They intended to have slain their brother, but that *Iuda* diswaded them, ch. 37. 26.

Q. *How did they dissemble?*

A. In telling their Father that their brother was slain by wild beasts, ch. 37. 32.

Q. *What was the fruit of these sins?*

An.

A. They procured diſquietneſſe of conſcience in themſelves, and tears to their old father, whom they ought rather to have comforted, ch. 37. 34.

Q. *Did this policy of theirs eve the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of Egypt.

Q. *With whom?*

A. With *Potiphar*, *Pharaohs* chief Steward.

Q. *How did* Joſeph *ſhew himſelf there to be the ſervant of God?*

A. In reſiſting the luſt of *Potiphars* wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, ch. 39. 14.

Q. *Shew an inſtance.*

A. Potiphars wife, when ſhee ſaw *Joſeph* would not yeeld to her, accuſed him, that he would raviſh her.

Q. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Q. *Hee being guiltleſſe, why would God ſuffer that plague to be laid upon him?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that by his ſtrange deliverance hee might have greater cauſe to glorify his

name, and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Q. *How was* Joſeph *delivered?*

A. By interpreting the Kings dream.

Q. *How was he advanced?*

A. He was made Ruler over all Egypt.

Q. *What was the plague God laid upon his brethren for ſelling him?*

A. They were oppreſſed witha mighty famine, ch. 41. 54.

Q. *Whither came they for ſuccour?*

A. To their Brother unknown.

Q. *What reverence did they ſhew unto him?*

A. They kneeled unto him, and called him Lord, ch 44. 16.

Q. *What vertues do wee learn by the example of Joſeph, in this his high Authority?*

A. Three.

Q. *Which be they?*

A. Charity, clemency, and humility.

Q. *How was he charitable?*

A. He relieved his Father and Brothers with corn freely, and without recompence, ch. 45. 25.

Q. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, ch. 45. 5.

Q. *Wherein was he humble?*

A. In not deſpiſing his father and brothers

thers (poor Shepheards of Canaan) though himself were the second person in Egypt, and in sending for his father to be partaker of his happinesse.

Q. *Did* Jacob *come thither?*

A. Yes, and there died.

Q. *What do we learn by his death?*

A. To desire of God to dye as he did.

Q. *How was that?*

A. Praying, blessing, and rehearsing the gracious benefits of God, ch. 48. 34, 39.

Q. *What zeale had* Pharaoh *(being an Infidell) towards his Idolatrous Priests, more than many Christians now adaies have towards the true Ministers of the Eternal God?*

A. He did not diminish their Church-living, ch. 47. 22.

The end of Genesis.

EXODUS.

Chapter 1. to 14.

Question.

WHy *did God bring the house of Israel into Egypt?*

A. For two causes.

Q. *Which be they?*

A. First, to shew the truth of his word: for hee had said to *Abraham*, they should

bee ſtrangers from the land of Canaan, the ſpace of four hundred years, and ſuffer much oppreſſion, Gen. 14. 15. Secondly, to have fit occaſion to ſhew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. *How came it to paſſe they were oppreſt here in* Egypt, *conſidering the good entertainment which they had at firſt?*

A. The continuance of time had worn out the fame & remembrance of *Joſeph*, by reaſon that many Kings had reigned ſince the firſt *Pharaoh*, and now the Children of Iſrael were mightily increaſed.

Q. *How were they increaſed?*

A. From ſeventy perſons (for that was the whole number of them at their firſt coming) to many hundred thouſands.

Q. *Did that make the King repine againſt them?*

A. Yes.

Q. *Why?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, in regard of their Religion; and next, fearing leſt their multitudes would endanger his government, ch. 1. 10.

Q. *How did he ſeek to ſuppreſſe them?*

A. Two manner of wayes.

Q. *Which be they?*

A.

A. First, in making ſlaves of them; and next, in going about to murther their men-children.

Q. Wherin conſiſted their ſervitude?

A. In making of brick, carrying of burdens, and other ſlavery, ch. 1.14.

Q. How did Pharaoh *go about to murder their men-children?*

A. Two manner of wayes.

Q. Which be they?

A. Firſt, ſecretly, in commanding the Midwives (at their hour of birth) to deſtroy them; but they not obeying his command, hee fell ſecondly into a more open ad violent practiſe.

Q. How was that?

A. Hee commanded his own people, that whenſoever they heard of the birth of an Hebrew man-child, they ſhould take it from the mother, and caſt it into the river, ch. 1.11.

Q. How durſt the midwives diſobey the Kings edict?

A. Becauſe (as all Gods ſervants ought to do) they Feared God more than any earthly perſon.

Queſt. *Were the number of the people (by theſe cruel proceedings) leſſened and diminiſh?*

A. No, the more they vext them, the more they multiplyed, ch. 1.12.

Q. *What do wee learn by that?*

A. That no Tyranny can extinguish the Church of *God.*

Q. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his own Court, that Hebrew Childe, which afterward proved to bee his destruction, and the deliverance of the children of Israel.

Q. *Who was that?*

A. Moses.

Q. *How was hee preserved?*

A. When his Mother had hid him three months from the Tyranny of the King, and could hide him no longer, shee put him into a basket made of reeds, and set it by the river side.

Q. *What became of him there?*

A. King *Pharaohs* daughter walking that way found him, and put him to bee nursed of his own Mother, ch. 23.

Q. *What appeareth in this?*

A. The providence of God.

Q. *Wherein?*

A. In that no humane policy can hinder that which he hath once determined.

Q. *What was the first crosse that God laid upon* Moses *when he came to age?*

A. The killing of an Egyptian, for which he was forced to flie.

Q.

Q. *Whither?*

A. Into the land of *Midian.*

Q. *Who succoured him there?*

A. *Jethro,* and gave him his daughter in marriage.

Q. *What trade of life did* Moses *use?*

A. Keeping of sheep.

Q. *How did God appear to* Moses?

A. In a fiery bush, ch. 3. 2.

Q. *Did the bush burn?*

A. Yes, But it did not consume.

Q. *In that sense, what doth it represent unto us?*

A. The Church of God, which should suffer persecution, but never subversion.

Quest. *Wherefore did God appear unto* Moses?

A. To send him forth for the deliverance of his people.

Q. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham,* and the sighes and crys of the poor Israelites, that daily peirced the gates of heaven, ch. 2. 23.

Q. *What comfort do wee receive from hence?*

A. An assurance that God will hear our prayer in time of our affliction; if wee call to him.

Queſt. *Did* Moſes *obey the commandement of God about his return into* Egypt?

A. At the firſt he was doubtfull.

Q. *Whereof?*

A. Of his own ſufficiency, and incredulity of the people.

Q. *How did God ſtrengthen him?*

A. By joyning *Aaron* to aſſiſt him, and giving them power to confirm their meſſage by working of miracles.

Queſt. *How did the people receive their meſſage?*

A. With attentive eares.

Queſt. *What vertues do wee learn of the people after they had heard the words of* Moſes?

A. Two.

Q. *Which be they?*

A. Faith, in that they believed him what he ſaid; and thankſgiving, in praiſing God, ſince it pleaſed him to look upon their tribulation, ch. 4. 31.

Q. *What vices are wee admoniſhed to beware of by the example of* Pharaoh?

A. Obſtinacy of heart, in contemning the preaching of *Moſes*?

Q. *In how many reſpects was* Pharaoh *obſtinate?*

A. In four reſpects.

Q. *Which be they?*

A.

A. First, in not granting *Moses* request. Secondly, in comparing the power of his South sayers and Conjurers with the power of God, Chap. 7.11. Thirdly, by imputing the desires, which Gods people had to serve him (as the wicked alwayes will) to bee nothing else but a disposition in them to be idle, Ch 5.8. Fourthly, not onely in retaining them still in his Country, but doubling their servitude, ch. 5.6.

Q. *How was this obstinacy plagued?*

A. With ten several kinds of plagues.

Q. *Which be they?*

A. First, the turning of water into blood; Secondly, multitude of Frogs; Thirdly, turning of dust into lice; Fourthly swarms of flyes; Fifthly, death of cattell; sixthly, scabs, and blisters; Seventhly, thunder, lightening and hail; Eighthly, grashoppers and caterpillars; ninthly darknesse, tenthly, the death of the first born.

Q. *For all these plagues did* Pharoah *never repent?*

A. Yes, feignedly.

Q. *How was that?*

A. So soon as Gods hand was removed by the prayer of *Moses*, he presently returned to his former obstinacy.

Q. *In the prosecution of these plagues what do we learn touching the person of God?*

A. Two things.

Q. *Which bee they?*

A. His justice upon his enemies, and his mercy and loving favour toward his people.

Q. *Wherein appeared his mercy toward his people?*

A. In saving them, their cattle, and that part of Egypt where they inhabited, free from the touch of any of those former plagues, ch. 8. 12.

Q. *Why did not* Moses *submit unto* Pharaoh, *when he was content to let the people go, but stayed their cattel?*

A. Because (like a faithfull Minister of the Lord) hee would remit no part or parcel of his charge.

Q. *Was it part of his charge to take the cattel with him?*

A. Yes.

Q. *Wherein?*

A. In that they could not sacrifice without them, ch. 10. 26.

Q. *In the night before their departure, what did the Lord institute?*

A The Sacrament of the Passeover.

Q. *What was that?*

A. A Lambe without blemish.

Q. *The Lamb was a signe, but what was the thing signified?*

A. The Angel of the Lord, that passed over the houses of the Israelites, and struck the

the first born of the Egyptians with sudden death, ch. 12. 11.

Q. *What doth this figure unto us?*

A. The sacrifice of the true Paschal Lamb Christ Jesus, by whom all the Faithfull are delivered from the Bondage of Hell, as the Israelites were (upon the institution of the passeover) from the Bondage of Egypt.

Q. *How many things do wee learn, as touching the person of God in the instance of the children of Israels departure?*

A. Three.

Q. *Which be they?*

A. First his mercifull Inesse in sparing the Israelites, and smiting the Egyptians. Secondly, his Justice, in forcing the Egyptians to give the Israelies treasure, and apparell, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly the continuance of his favour toward them, that doth not only deliver his people out of danger, and leave them, but protects them still.

Q. *How doth that appear?*

A. In guiding them by night with a pillar of fire, and covering them by day with cloud, ch. 13. 21.

Q. *How many things do wee learn touching the persons of the Israelites?*

A. two things.

Q. *Which be they?*

A. The charge which God gave unto them, and their watchfullneſſe.

Q. *What was their charge?*

A. To teach the benefits of God to their poſterity.

Queſt. *Wherein conſiſted their watchfulneſſe?*

A. In that they attended all night for the houre of their departure, ch. 12. 30.

Q. *What do they give us to underſtand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the earthly Canaan; ſo ought wee continually to attend and make our ſelves ready for our paſſage out of this miſerable world, to the heavenly Canaan of perpetuall joy and happineſſe.

Chapter 14 to 40.

Queſtion.

After Iſraels departure, what vice do wee note ſurvived in Pharaoh?

A. Inveterate malice, which ſeldome dyes, but with the ruine of him in whom it bides.

Q. *How did it break forth?*

A. By preparing a mighty hoaſt to follow the Iſraelites, ch. 14. 6, 7, 8.

Q.

Q. *For what intent?*

A. To be avenged upon them, and quite destroy them.

Q. *How did he prosper?*

A. As all malicious persons commonly do.

Q. *How was that?*

A. Hee and his malice perished in the place, where hee thought to have been their overthrow.

Q. *Where was that?*

A. In the red sea.

Q. *What was the sinne of the people in this place?*

A. Weakneſſe of faith.

Q. *How was that?*

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the red Sea before them, and the Egyptians upon their backs, they beganne to diſtruſt the power of God, and to rail upon *Moſes.*

Q. *How were they delivered?*

A. *Moſes* divided the waters, and they paſſed thorow, ch. 14. 21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their deſtruction.

Q. *How many times did the Iſraelites murmur againſt God, before hee puniſhed them?*

A. Four times.

Q. *Which be they?*

A. First at the red Sea, chap. 14. 21. secondly, at the waters of Marah, chap. 15. 24. Thirdly, when they wanted flesh, chap. 16. 13, 14. Fourthly, when they wanted water, ch. 17. 6.

Q. *What do we learn thereby?*

A. The long sufferance of God towards sinners?

Q. *How did God deliver them at all those times?*

A. With great admiration.

Q. *How was that?*

A. At the first time hee divided the red Sea; at the second, he made the bitter waters sweet; at the third, hee gave them Quailes and Manna from heaven; at the fourth, hee made a Fountain of water for to gush from out of the hard rock.

Q. *How did they offend the fifth time?*

A. More grievously than before.

Q. *How was that?*

A. They made a golden calf, and worshipped it for God.

Q. *What moved them to make the likenesse of a Calf, rather than any other creature?*

A. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Q.

Q. *Did God punish them?*

A. Yes, (and time, I think) when they did utterly forsake him.

Q. *What was their punishment?*

A. Three thousand of them were slaine with the swords of their own Brethren, ch. 31. 28.

Q. *Would not God utterly have destroyed them?*

A. Yes, but for the prayer of *Moses.*

Q. *What was his prayer?*

A. He desired his name might be rather blotted out of the book of life, than God should quite root out that Nation, ch. 32. 32.

Q. *What do wee learn by that?*

A. The love and care which all good Magistrates ought to have over their people.

Q. *Where was* Moses *when this offence was committed?*

A. Upon Mount Sinai.

Q. *Was not his absence, in some sort, cause of their* Idolatry?

A. Yes.

Q. *What gather you by that?*

A. That the want of good Guides makes men to run into error.

Q. *What did* Moses *upon Mount Sinai?*

A. Hee went to receive the Law.

Q. *How was the Law given?*

A. In thunder and lightning ch. 19. 16.

Q. *Why was it given in such terrour?*

A. That the people might the more reverence him that gave it.

Q. *What is required of the people before they come to receive the Law?*

A. Two things, ch. 9. 10, 11.

Q. *Which be they?*

A. To sanctifie themselves for four dayes space, and not to touch the skirts of the mountain.

Q. *What do wee learn by these two things?*

A. Not to come to hear the word of God with corrupt hearts, nor to pry further into his secrets than we are limited.

Qu. *What is generally commanded by the Law?*

A. That wee should love God with all our soules, and our Neighbours as our selves.

Qu. *What is particularly forbidden in the Law?*

A. Murther, cursing, especially our Parents, Chap 21. 17. Cruelty towards servants, Ch. 31. 15. Not to do hurt, but to make satisfaction. Ch 22. 16. Fornication, Chap. 22. 16. Witchcraft, Buggery, or carnall copulation with beasts, Ch. 22. 19. Idolatry, Chap. 22. 20. Oppression against Widow or stranger, verse 21. 22. All kind of usury, Chap. 22. 25. All railing and evil

speake-

ſpeaking, eſpecially againſt Magiſtrates, becauſe to ſpeak againſt them is to ſpeak againſt God, Chapter 22. 28. All falſhood, Chap. 23. 2. All unlawfull detaining of our neighbours goods, Chap. 23. 3. All taking of bribes, Ch. 23. 8. All perjury, and whatſoever elſe may infect the Soul, or offend God.

Q. *What is the reward of theſe ſins?*

A. Death.

Q. *Such as were pardonable, how were they pardoned?*

A. By offering ſacrifice.

Q. *What Doctrin do wee learn by the ſacrifices of the Jews?*

A. Four points of Doctrin.

Q. *Which be they?*

A. Firſt, their thankfullneſſe, to ſhew all they had came from God; Secondly, their obedience, to ſhew they were willing to obey God; Thirdly, their humility, to ſignify that what was done to the thing offered, the offerer had deſerved; Fourthly, their hope, to ſhew their Sacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them again.

Queſt. *Are ſuch Sacrifices to bee uſed of Chriſtians?*

A. No.

Q. *Why?* *A.*

A. Becauſe they are aboliſhed by the death of Chriſt, and his Al-ſufficient ſacrifice.

Q. What elſe do we learn in this Book of Exodus?

A. Two things.

Q. Which be they?

A. The election of Magiſtrates, and the order God ſet in his Church.

Q. What kind of men ought Magiſtrates to be?

A. They ought to be adorned with four ſpeciall graces.

Q. Which be they?

A. Courage, Fear of God, Juſtice, and a mind free from Covetouſneſſe, ch. 18. 21.

Q. How muſt they adminiſter Juſtice?

A. To all perſons, and at all times.

Q. Whom did God chuſe for his ſervice in the Temple?

A. The Levites.

Q. What kind of men muſt thoſe be?

A. Such as have imprinted upon their breaſts knowledge and holineſs, ch. 28. 30.

Q. Whoſe gift is the knowledge of handicrafts.

A. The gift of God.

Q. Why?

A. Becauſe he firſt taught them.

Q. To whom?

A. To *Bezaleel* and *Aholiab.*

Q.

Q. *To what end did he teach them?*

A. For the furnishing of the Temple.

Q. *Who provided them stuff for to work upon?*

A. The people.

Q. *In what manner?*

A. In such abundance, as *Moses* commanded them to leave off.

Q. *What do we learn by that?*

A. Willingnesse to serve God with our temporall goods, ch. 36.6.

Q. *With whom did Israel fight their first battell, after they came into the Wildernesse?*

A. With the Amalekites.

Q. *How long did they prevail?*

A. So long as *Moses* held up his hands and prayed, but when hee let them fall, the Amalakites prevailed, ch. 17.11.

Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and that wee ought not to faint in Prayer; lest with the falling of our hands, wee fail in our request.

The end of Exodus

Levit.

LEVITICUS.

Chapter 1 to the end.

Question.

WHat is set down in this book?

A. The duty of the Levites, and therefore it is called *Leviticus.*

Q. What was their chiefest duty?

A. To sacrifize.

Q. *How many circumstances were they to observe?*

A. Four.

Q. *Which be they?*

A. The manner how, the matter what, the person whom, and the place where.

Q. *What did the Israelites sacrifize.*

A. Either things having life, as Bullocks, Lambs, Sheep, &c. or things without life, as oyl, fine flower, wafers, &c.

Q. *For whom did they sacrifice.*

A. For themselves and others.

Q. *Where?*

A. In the Temple.

Q. *In what manner?*

A. As God hath set down from the first of *Leviticus* to the nineteenth.

Q. *What is the Christians sacrifice?*

A. Prayer and Thanksgiving.

Q. *In how many points doth the Israelites*

tes and the Christians sacrifice agree?

A. In six.

Q. *What is the first?*

A. As theirs was seasoned with salt, so ours must bee seasoned with the truth of a good conscience.

Q. *What is the second?*

A. As theirs was brought to the Priest, so ours must be presented to God.

Q. *What is the third?*

A. As theirs was slain, so when wee sacrifize, we must kill our lewd affections.

Q. *What is the fourth?*

A. As theirs was washt with water, so ours must bee washt with the tears of Repentance.

Q. *What is the fifth?*

A. As theirs was without blemish, so ours must be without hypocrisy.

Q. *What is the sixt?*

A. As theirs was kindled with fire, so ours must be with zeal.

Q. *Whence had they all these instructions?*

A. From the mouth of God.

Q. *What was Gods meaning therein?*

A. To shew that he will be served as he himself appointed, and not after the invention of men.

Q. *Did none break that Ordinance?*

A. Yes.

Q.

Q. *VVho were they?*

A. *Nadab* and *Abihu* ch. 10. 1.

Q. *How did they break it?*

A. By offering with ſtrange fire.

Q. *How were they puniſhed?*

A. Fire from heaven conſumed them.

Q. *Of how many ſorts were the Laws which God preſcribed to the houſe of Iſrael?*

A. Of two ſorts.

Q. *VVhich be they?*

A. Ceremoniall and Morall.

Queſt. *VVhich call you the Ceremoniall Lawes.*

A. Such as were obſerved in offering ſacrifice; and diſcerning things clean from unclean, and the cauſes thereof, ſet down from chap. 2. to 9.

Q. *VVhat call you Morall?*

A. Such as concern integrity of manners.

Q. *How many are they, as they are ſet down in the* 19 chapter?

A. Seventeen.

Q. *VVhich be they?*

A. To honour our Parents, *verſe* 3. To ſerve God freely and not by compulſion, *verſe* 5. In time of plenty to remember the poor, as in harveſt not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave ſome for the poor, *verſe* 9, 10. Nor to de-

detain the work-mans hire till morning, *v.* 13. To eſchew all theft, falſe-hood and lying, *verſ.* 11. All ſwearing and blaſpheming, *verſ.* 11. All miſchievous practiſes which wee preſume wee may do undiſcovered, as to curſe the deaf, lay a ſtumbling block before the blind, *verſe* 14. Not to favour the poor, nor to honour the perſon of the mighty, *verſe* 15. All injuſtice, *verſe* 15. All carrying of tales, and conſpiracy againſt our neighbours, *verſe* 16. All hypocriſies; as, we muſt not hate our brother in heart, and ſooth him to his face, *verſe* 17. All revenge, *verſe* 18. All ſeeking after witches and Conjurers. All obſervation of dayes and times, *verſe* 26. All falſe weights, and meaſures, *verſe* 35. All Inceſt, *verſe* 36. Not to offer our children to *Moloch*.

Q. *What is that Moloch?*

A. An Idol of the Ammonites.

Q. *Deſcribe him.*

A. Hee was great of Stature and hollow within, having ſeven places of receipt: the firſt was for meal that was offered; the ſecond for Doves; the third for ſheep; the fourth for a Ramm; the fifth for a Calfe; the ſixth for an Oxe; the ſeventh for a Child.

Q. *What may we underſtand by theſe ſeven bellies of the Idol?*

A. The ſeven deadly ſinnes; and as the Iſraelites

Israelites were forbidden to suffer their Children to bee devoured of this Monster; soall Parents must beware, lest through their negligence, their Children bee made a Sacrifice for the seven deadly sinnes.

Q. *How is that?*

A. They must not wink at their follies, but give them correction for their faults.

Q. *How did* Moses *conclude this Book of Leviticus.*

A. With a blessing and a Curse; with a blessing, if they keep these Commandements, and with a Curse, if they break them.

Q. *What is the fruit of the blessing?*

A. Peace, plenty, victory, ch. 16.4,5,6,7.

Q. *What is the fruit of the curse?*

A. Scarcity, famine, sickness, servitude, war, ch. 26.16. to the 26 vers.

Q. *How many feasts did the Israelites observe?*

A. Seven.

Q. *Which be they?*

A. First, the Sabbath; secondly, the Passeover; thirdly, the feast of unleavened bread; fourthly, of the first fruits; fifthly, of Whitsunride; sixtly, of Trumpets; seventhly, of Tabernacles.

Q. *Why were those feasts ordained?*

A. Not to gluttony, to cherish sloth, or

or immodeſt mirth, but to glorify God for his ſeveral bleſſings.

The end of Leviticus.

NUMBERS.

Queſtion.

WHat is done in this book?

A. The Children of Iſrael are numbred.

Q. *To what end?*

A. For three cauſes.

Q. *Which be they?*

A. Firſt, for a Collection towards the building of the Temple. Secondly, for appointing Captains and Leaders over every family, chap. 2. Thirdly, for a diviſion of the land of Canaan amongſt the Tribes.

Q. *Is there any thing to bee learned hereby?*

A. Order and government that ought to be in every Common-wealth.

Q. *Whom did they appoint their chief guide?*

A. God.

Q. *Where doth that appear?*

A. In this Chapter.

Q. *How?*

A. In that they never journied, but

when they saw the Cloud rise from the Tabernacle, nor never pitcht their Tents but when it stayed, ch. 9. 17, 19.

Q. *And wherefore was this?*

A. For two causes.

Q. *Which be they?*

A. First, that they might (as all Gods people ought to do) continually wait upon the Lord, and have their eies lifted up towards heaven; Secondly, to be alwayes in readinesse, because they knew not at what hour the Lord would rise.

Q. *What doth that teach us?*

A. At every minute to bee in readinesse for death, because the hour thereof is uncertain.

Q. *Alwaies when they did set forward on their journey, what was* Moses *custome?*

A. To pray, ch. 3. 5.

Q. *How?*

A. Lord, rise up, and let thine enemies be scattered.

Q. *And when they rested what did he?*

A. Prayed likewise.

Q. *In what manner?*

A. O Lord, return to the many thousands of Israel, ch. 10. 36.

Q. *What doctrin learn we by that?*

A. Ever when wee set forward upon any journey, or begin any work, to pray; and when wee rest, or make an end, to do the like

like, that our ſpeed may be the better.

Q. *How many waies did God ſhew himſelf gracious to the Iſraelites in this Book?*

A. Four manner of wayes.

Q. *Which be they?*

A. Firſt, in being ſtill their guide; ſecondly, in feeding them with Manna as hee had begun; thirdly, in being mercifull towards them when they repented; fourthly, in giving them victory over nine ſeverall Princes.

Q. *Which be they?*

A. Aram, King of the South Canaanites; *Og*, King of Baſhan; *Sehon*, King of Amorites; *Balac*, King of Moab; *Evi*, *Rekim*, *Zur*, *Hur*, and *Reba*, Kings of Midian.

Q. *What was the ſpoil they took in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy and five thouſand Sheep, ſeventy two thouſand Beeves, ſixty one thouſand Aſſes, thirty two thouſand Virgins priſoners; beſides gold, ſilver, Tin, Braſſe, and Lead, ch: 31.

Q. *What was the ſlaughter there made?*

A. They put both man, and woman, and child to the ſword, except thoſe Virgins above named.

Q. *What was the cauſe they did ſo?*

A. The Commandment of God.

Quest. *Why was God so severe against them?*

A. By reason King *Balac*, when he saw his own force too weak, to disgorge his malice upon the Israelites, and that the Prophet *Balaam* (contrary to his expectation) instead of cursing, did blesse them, he fell to another practise.

Q. *What was that?*

Answ. By the Counsell of *Balaam* he sought to bring them in displeasure with their God, and so to have them cut off.

Q. *How did he compasse that?*

A. By flattery.

Q. *In what manner?*

A. Hee sent Midianitish Women unto them, who by their allurements inticed them to Fornication and Idolatry.

Q. *What do we learn by that?*

A. That the wicked will leave no means unpractised for the destruction of the godly.

Q. *Was God wroth with the Israelites then for these sins?*

A. So grievously, that God commanded the offenders to be hanged, and smote with the plague twenty four thousand, Chap. 25.45.

Q. *Who redeemed this plague?*

A. The zeal of *Phineas*, that slew

Zimri

Zimri and *Cozbi* in the act of Fornication ch. 25. 8.

Q. *What do we learn by the whole circumstance?*

A. That God, though he plague his people when they sinne, yet he will ten times more plague them that were the cause of their sinnes, as may appear by his wrath extended upon the Midianites.

Q. *Were the Israelites thankfull for the gracious care which God had over them?*

A. No, they were rebellious and unthankfull.

Q. *How many sinnes (by their example) do we learn to beware of in this Book, beside those two sinnes before spoken of, Fornication and Idolatry?*

A. Four other.

Q. *Which be they?*

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Quest. *How many times did they Murmur?*

A. Four times.

Q. *When first?*

A. Three days after they departed from Sinai.

Q. *How were they punished?*

A. The Lord consumed with fire the

utmost part of the hoast, ch. 11. 1.

Q. *How the second time?*

A. They were weary of Manna, and lusted after flesh.

Q. *How were they punished?*

A. They had flesh while they surfeited, and their surfeit brought a grievous plague upon them, insomuch as they dyed with the meat in their mouths, Chapter 11. 20, 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At Kadesh in the Desart of Zin, c. 20.

Q. *How the fourth time?*

A. For bread and water.

Q. *How were they punished?*

A. God sent fiery serpents that stung them to death, ch. 21. 6.

Q. *What caused the mercy of God, at all times to put an end to their punishments?*

A. Two things.

Q. *Which be they?*

A. Their own repentance first, and the prayer of *Moses*.

Q. *How was the plague of fiery Serpents remedied?*

A. God commanded *Moses* to make a brazen Serpent, and hang it upon a crosse, and whosoever (being stung) looked up to it, was cured.

Q.

Q. *What was this a figure of?*

A. The vertue of Christ, who hanging upon the crosse, is a soveraign medicine for the sickness of our souls, if we look up to him with the eye of Faith.

Quest. *How did they distrust Gods promise?*

A. In being come to the land of Canaan and desiring to go back to Egypt, or to be buried in the wilderness.

Q. *What was the ground of that Desire?*

A. Their faintness of heart.

Q. *Wherein?*

A. In that though God had divers times before sworn to give them the Land of Canaan for an everlasting inheritance, yet they feared to go forward, when they heard the Land was inhabited with Gyants.

Quest. *Of whom did they hear that news?*

A. Of the Spies that were sent to search the Land, and bring of the fruits, chap 13. 21.

Q. *Who encouraged the people against this fear?*

A. Caleb and *Joshua.*

Q. *What would the people have done to them for crossing their humour?*

A. Have stoned them to death.

Q. *How did God punish their distrust?*

A. He would have quite destroyed them, but for the prayer of *Moses?*

Q. *How did he then pacify his wrath?*

A. Even with the judgement of their own mouths.

Q. *How was that?*

A. As they desired rather to be buried in the Wildernesse than to enter into the land of Promise, even so it came to passe; for that all that then lived, from twenty years old and upward, died, and were buried in the Wilderness, excepting *Caleb* and *Joshua.*

Q. *What was the reason that the like punishment fell upon* Moses?

A. For his distrust too, as appeareth, ch. 21.13. and ch. 20. 10.

Q. *What do we learn by that?*

A. That no man is so righteous, but he may fall.

Q. *By whom was the sabbath broken?*

A. By an old man,

Q. *Wherein?*

A. In gathering sticks to make him a fire, ch 15.32.36.

Q. *How was he punished?*

A. He was stoned to death.

Q. *What may we learn by this?*

A. If God were so severe for gathering a few sticks on the Sabbbath, hee wil bee

farre

farre more severe to such as prophane his Sabbath by swearing, drinking, gaming, whoring, and other lewd exercises.

Qu. *How many times did Israel murmur and rebel against Gods Magistrates?*

A. Twice

Q. *Who were the first that rebelled?*

A. Aaron and *Miriam?*

Q. *Against whom?*

A. Against *Moses.*

Q. *What was their punishment?*

A. *Miriam* was strucken with a leprosie.

Q. *How was she cured?*

A. By the prayer of *Moses.*

Q. *What learn we by that?*

A, The vertue of meeknesse, to pray for our enemies, as *Moses* did, ch. 12. 13.

Q. *Who rebelled the second time?*

A. *Corah, Dathan, Abiram,* and their accomplices.

Q. *What was their rebellion?*

A. They usurped upon the Priests Office, and compared for worthynesse with *Moses* and *Aaron.*

Q. *What became of them?*

A. The earth opened, and swallowed them up alive, ch. 16. 31, 32.

Qu. *How did God punish the people that took their parts after their death?*

A. Fourteen thousand and seven hundred dyed of the pestilence.

Q. *How did hee further convict their rebellion?*

A. By proving the house of *Levi* onely chosen for the Priest-hood.

Q. *How?*

A. By a miracle.

Q. *In what manner?*

A. Aarons rod, among the twelve that were put into the Tabernacle for the twelve Tribes of *Israel*, did Blossome and bear ripe Almonds.

Q. *What is the inference of this example?*

A. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. *How many waies is a man subject to sin?*

A. Two manner of wayes.

Q. *Which be they?*

A. Of ignorance, and presumption.

Q. *What deserveth the first?*

A. Favour.

Q. *What the second?*

A. Death, ch. 15. 27, 30.

Qu. *By how many witnesses ought a man (by the Law of God) to bee convicted in a case touching a mans life.*

A. By two, and not under, ch. 35. 30.

Q. *How long did God lead the Israelites to and fro in the wilderneſſe?*

A. Forty years.

Q. *Why did hee dètain them so long from their promised happinesse?*

A. To try their faith, and by continuall exercising of them, sometimes with crosses, sometimes with blessings, to make them learn onely to trust in him, and so in the end to appear worthy heirs of so blessed an inheritance.

The end of Numbers.

DEUTERONOMIE.

Question.

WHat *is contained in this Book of Deuteronomy.*

A. Another repetition of the Law.

Q. *Why?*

A. Because they were dead to whom the Law was given.

Q. *How many things were they to observe in reading the Law?*

A. Two things.

Q. *Which be they?*

A. First, neither to adde to it, nor take from it, ch. 4. 2. Secondly, not onely to learn it themselves, but to teach it also to their posterity, ch. 4. 9.

Q. *In what manner did God admonish this new generation to be careful of his Law?*

A

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their Fathers who had provoked his Wrath, and were dead; and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his love, and protection.

Q. *Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this book?*

A. That in forty years space the garments of their forefathers never waxed old, ch. 8 4.

Quest. *How doth he encourage them not to bee afraid to enter into the Land of Canaan?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, in that he was God, and would bee true of his promise, for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull country, chap 8.7.8,9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the air should fight for them ch. 7.20.

Quest. *Of how many things doth God counsell them to beware, when they are once setled in Canaan?*

A. Of three things.

Q.

Q. *Which be they?*

A. Unthankfulneſſe, preſumption, and lack of charity.

Q. *How did he ſhew they might be unthankfull?*

A. By enjoying the fruits of the Land, and not praiſing his name for them, chap. 8.10.

Q. *How preſumptuous?*

A. By attributing the glory thereof to their own ſtrength, and not to the free mercy of God, ch 8.17.

Q. *How uncharitable?*

A. In having abundance, and ſhutting up their hands againſt the poverty of their brethren, ch. 15.7. A ſin too common in theſe dayes.

Q. *What other vices doth he forbid?*

A. Forſaking of Gods ſervice for the love of any friend be hee never ſo dear, chap. 13.6. The impoveriſhing of Gods Miniſters ch. 12. 19. Confuſion of ſex; as a man to wear womans apparell, or a womans mans, ch 22.5. Detaining any thing of anothers which we find, chap. 21.12,13. All manner of cruelty, even toward brute beaſts, chap. 12. 6. All doubleneſſe of heart, hanging between two Religions, figured unto us by the garment of Linſie-woolſie, chap. 22. 11, 12. All violating of virginity, chap. 22.25. All bearing of falſe wit-

neſs.

neſſe, ch. 19.16. All imploying of evill gotten goods in the ſervice of God, as ſuch as think they may be charitable with money gotten by theft, uſury, or whoredome, ch. 23.18. The taking of any thing to gage whereby our neighbour gets his living, ch. 24.6. All partiality, as to puniſh one for the ſin of another, ch. 24.16. All ſecurity and flattering of a mans ſelf in his own ſin, ch. 19. verſe 20, 21.

Q. *If they did, or if wee do offend in any of theſe ſinnes, how will God execute his judgements upon us?*

A. Without reſpect of perſons, Chapter 10.17.

Queſt. *What may wee pretend for an excuſe if wee bee found guilty in any of theſe ſins?*

A. Nothing.

Q. *Not ignorance?*

A. No.

Q. *Why?*

A. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, ch. 30.11.

Q. *Did Moſes never enter into the land of Canaan?*

A. No, onely hee had a ſight of it, and then dyed.

Q. *What was the reaſon?*

A. His ſinne of diſtruſt in Gods power, com-

committed at the waters of Meribah.

Qu. *What may wee learn generally by his whole life?*

A. Six vertues for that one vice before remembred.

Q. *Which be they?*

A. First, boldnesse in his calling, that feared not to speak to *Pharaoh*; secondly, meeknesse against wrong, that was not moved at any despitefull words, given by the Israelites; thirdly, patience against travel, that did not onely guide the Israelites in their journies, but at all times decided their causes; fourthly, zeal in Gods glory, for the advancement of vertue, and repressing of vice; fifthly, love to his brethren, to spend his life for them, rather than they should miscarry; sixtly, faith in his end, not envying that he might not enter into the Land of promise; considering by death hee was invested with a greater inheritance, the Kingdome of heaven.

The end of Deuteronomy.

IOSHUA.

Question.

WHo *succeeded* Moses?

A. Iosh*ua.*

Q. *By whose appointment?*

A. By Gods.

Q. *What was his charge?*

A. Two-fold, to keep the law of God, and to bring Israel out of the Wilderneſſe into Canaan

Q. *What ſpecial vertues had he?*

A. Three.

Q. *Which be they?*

A. Faith, wiſdome, courage, ſuch as all good Governours ought to have.

Q. *How did he ſhew his faith?*

A. By beleeving Gods promiſes.

Q. *How his Wiſdome?*

A. In governing diſcreetly.

Q. *How his courage?*

A. In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

A. Three manner of ways.

Q. *Which be they?*

A. Firſt, in renuiring his former promiſe, and telling them they ſhould divide the Land for inheritance, ch 1.6. Secondly, in giving them a Captain endued with the ſpirit of *Moſes*, and able to be their Conducter, chap 1.5. And thirdly, by aſſuring them he would caſt a faintneſſe of heart upon their enemies, ch. 2 11.

Qu. *How were the people confirmed that*

Joſhua

Joshua *had the spirit of* Moses.

A. By two miracles that he did

Q. *What is the first?*

A. His dividing the waters of Jordan, and the whole hoast passing over dry shod, ch. 3. 13, 17.

Q. *What is the second?*

A. He caused the Sunne and Moon to stand still in the firmament, ch. 13. 13.

Q. *How?*

A. By Prayer.

Q. *What learn you by that?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and the obedience of all creatures, for the glorifying of God.

Q. *How was God glorified by that miracle?*

A. Joshua by that means had a longer time of day-light for the vanquishing of Gods enemies.

Q. *Were none of the tribes placed on this side Jordan?*

A. Yes.

Q. *How many?*

A. Two and a half.

Q. *Which be they?*

A Reuben, Gad, and the half Tribe of *Manasseh?*

Q. *Did they sit down in peace, and suffer*

suffer their brethren to go to war?

A. No, they shewed more brotherly love.

Q. *What was that?*

A. They left their wives, children, and cattel in the possessions which were allotted them, and themselves armed went foremost and would take no rest till their brethren, the other Tribes, were likewise planted as well as they, ch. 7. 16.

Q. *When they had passed Jordan, how did* Joshua *shew himself thankfull to God for so great a miracle?*

A. By setting up a memorial of his power.

Q. *What was that?*

A. Twelve stones, for the twelve tribes of Israel.

Q. *For what purpose did he so?*

A. For two causes.

Q. *Which be they?*

A. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies; and secondly, that his servants might the more reverence him, ch. 43. 10.

Q. *Which was the first City they meant to conquer?*

A. Jericho.

Quest. *Did they rashly go and besiege it, as proudly presuming that howsoever, or what-*

whatsoever they did, God would bee with them?

A. No, like discreet Souldiers, they used three things.

Q. *Which be they?*

A. Deliberation, consultation, and sanctification.

Q. *How deliberation?*

A. They took time.

Q. *How consultation?*

A. Two manner of wayes, they sate in councell amongst themselves, and submitted their Counsell to the direction of God.

Q. *How sanctification?*

A. Two manner of wayes, by prayer, and fasting.

Q. *When they had taken counsel, what did they?*

A. Sent Spies to know the state of their enemies.

Q. *What danger were they in?*

A. Of death.

Q. *By whom?*

A. By the King?

Q. *Who saved their lives?*

A. A woman-harlot.

Q. *How?*

A. By hiding them in the top of her house, when the King made search for them

Q. *What moved her to do so?*

A.

A. The fame which shee heard of the works of God.

Q. *How did the Israelites requite this kindnesse?*

A. They saved her, her Father, Mother, Children, and all they had.

Q. *Did they shew this mercy of their own accord?*

A. No, but by the instinct of Gods Spirit.

Q. *What do we learn thereby?*

A. That God will not the death of sinners, if they repent.

Q. *How was the City won?*

A. The wals fell down by the power of God, and then *Joshua* entred ch. 6. 20.

Q. *How were the Israelites commanded to esteem of the City, and all that was in it?*

A. As a thing execrable and accursed, ch. 6 17.

Q. *Was nothing reserved?*

A. Yes, silver, gold, and the vessels of brasse, and iron.

Q. *What was to be done with them?*

A. They were to bee consecrated to the Lords use, ch. 6. 19

Q. *How were they to be consecrated?*

A By being molten, and the property of them altered.

Q. *What sinne was here committed?*

A. Theft.

Q.

Q. *Who committed it?*

A. Achan.

Q. *How?*

A. He kept a Babylonish Garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which hee had in his Tent, to serve for his own private use ch. 7 11.

Q. *What was their fortune after the committing of this sin?*

A. Their good successe was turned into bad; such is alwayes the fruit of wickedness.

Q. *How did that appear?*

A When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew six and thirty of them, ch 7. 5.

Q. *How were they cleared of this sin?*

A. By destroying *Achan*, his family, and all he had, ch. 7. 14

Q. *How did the Gibeonites purchase a league of friendship with* Joshua?

A. By dissimulation.

Q. *In what manner?*

A. Coming unto him in ragged clothes and old shooes, as though they had worn out their apparel by journying from some far Country.

Q. *How did* Joshua *reward their dissimulation?*

A.

A. Hee suffered them to live, because of his promise: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch. 9. 11.

Q. How many Kingdomes did Joshua subdue?

A. Thirty and one.

Q. What mercies did he shew in all his victories?

A. None at all; he destroyed every soul, ch 10. 14.

Q. What moved him thereunto?

A. The Commandment of God.

Q. What is signified thereby?

A. That wickednesse must be quite rooted out, where God means to be served.

Q. Were the Israelites now in quiet possession of Canaan?

A. They were, ch. 21. 14.

Q. What did that shew?

A. The full performance of Gods promise.

Q. What vertues do wee learn from the Israelites after their victories?

A. Two.

Q. Which be they?

A. Thanksgiving and brotherly unity.

Q. How were they thankfull?

A. In protesting to serve and obey God for his benefits bestowed upon them, chap. 24.

Q.

Q. *How did they shew brotherly unitie?*

A. In equal division of their portions without strife or contention.

Q. *How did* Joshua *dye?*

A. Like a vertuous man.

Q. *How was that?*

A. Rehearsing the mercies of God, and exhorting the people to fear him, chapter 24.

The end of Joshua

JUDGES.

Question.

WHat Governours had the people after Joshua.

A. Judges.

Q. *Why were they called Judges?*

A. Because they did execute Gods judgements upon their enemies.

Q. *Had they many enemies after the death of* Joshua?

A. Yes.

Q. *What was the cause.*

A. Their sins.

Q. *What was their generall sin?*

A. Disobedience.

Q. *How did that spread?*

A. Into three branches.

Q. *Which be they?*

A. Vain pitty, Idolatry, and Ingratitude.

Q.

Q. *How were they vainly pitifull?*

A. In making a League with the Canaanites, whom they ought to have cast out, ch. 1.

Q. *How were they Idolaters?*

A. In worshiping Idols, ch. 1, 12.

Q. *How ingratefull?*

A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorify the giver.

Q. *What were the generall punishments of their sins?*

A. As the Lord had said before, those people whom they saved became goades to their sides, and thorns in their eyes.

Q. *What is the meaning of that?*

A. They continually vexed them with war.

Q. *Wherefore did God suffer that?*

A. To sift and prove them, as he always will do such as he loveth.

Q. *Did the Lord then still love them, considering how they had provoked him by their former wickednesse?*

A. He did

Q. *What doth that shew?*

A. The unspeakible mercy of God towards his Church

Q. *What was the generall vertue that purchased his mercy towards them?*

A.

A. Repentance; they cried, and he heard their groaning, ch. 2. 18.

Q. *Wherein was his mercy expreſt?*

A. In ſending them deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearſe them?*

A. Othniel, Ehud, Shamger, Deborah, Barak, Gideon, Abilemech, Tola, Jair, Jephtha, Ibzan, Elon, Abdoe, Sampſon, Eli, and Samuel.

Q. *What were the particular ſins of the Iſraelites?*

A. In *Abimelech* three.

Q. *Which be they?*

A. Ambition, Tyranny and deſpair.

Q. *How was he ambitious?*

A. Hee uſurped the Kingdome after his father *Gideons* death ch. 9. 3.

Q. *How did* Jothan *his youngeſt brother reprove him for his ambition?*

A. By the example of trees, wherein he ſhews that thoſe of leaſt deſert are alwayes moſt aſpiring, ch. 9. 8.

Q. *How was Abimelech tyrannous?*

A. In murdering ſeventy of his own brothers for the ſecuring of his own eſtate, ch. 9. 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, ch. 9. 54.

Q. *What was the punishment God first laid upon him before this happened?*

A. That as he had lived a strange life; so God gave him his death wound as strangely.

Q. *What was that?*

A. A woman with a peece of a mil-stone almost knockt out his brains.

Q. *Where?*

A. At the Tower in Tebez, ch. 9. 53.

Q. *What sin else reigned particularly in the people?*

A. In *Sampson*, lust; in *Jephtha*, temerity or rashnesse; in a *Levite*, love of vanity; in the men of *Benjamin*, the rape of a woman; in the *Ephramites*, envy.

Quest. *Towards whom was* Sampson *lustfull?*

A. Towards *Dalilah*, a wicked woman, ch. 16. 4.

Q. *How was he punished?*

A. Hee lost Gods excellent gifts, and became a slave to his enemies, chapter 16, 19, 21.

Q. *How was* Jephtha *guilty?*

A. In making a rash vow, and performing it.

Q. *How was he punished?*

A. Through his own folly hee became childlesse.

Q. *How was the Levite guilty?*

A. In forsaking the service of God, to supply the wants of his body.

Q. *How was this?*

A. He was content to serve in the Temple of Idols for meat, drink, and apparel, ch 17. 10, 11.

Q. *What was his punishment?*

A. He was taken prisoner by the men of Dan, ch. 18. 17.

Q. *How was the tribe of* Benjamin *guilty?*

A. For the ravishing of a Levites wife.

Q. *What was their punishment?*

A. All the other tribes rose up against them, razed their City, and slew all their men, but six hundred that fled into the wilderneſſe, ch. 20. 46, 47.

Q. *How were the Ephramites envious?*

A. They repined at the great victory, which *Jephtha* had obtained against the Ammonites.

Q. *How were they punished?*

A. *Jephtha* slew of them forty and two thousand ch. 12. 6.

Q. *What particular vices were there in the people of other Nations.*

A. In *Adoni-bezek* a Canaanite, inhumane cruelty, chap 1. 17. In the men of Succoth and Penuel, churlish behaviour towards souldiers, Chap 8. 6, 8. Derision in the Philistims against *Sampson.*

Q. *How was* Adonibezek *cruel?*

A. Hee did cut off the Thumbes of the hands and feet of seventy Kings, and made them gather crums underneath his Table.

Q. *What was his punishment?*

A. That measure which hee had offered others, was laid upon himself; the Israelites when they took him, used him in the same manner, ch. 1.7.

Q. *How were the men of* Succoth *and* Penuel *churlish to Souldiers?*

A. In denying them victuals in their extremity.

Q. *What souldiers were they thus unfriendly to?*

A. To *Gideon* and his Souldiers.

Q. *How did* Gideon *revenge himself upon them?*

A. He tore their Elders in pieces with thornes, overthrew the Tower of *Penuel*, and slew the men of the City, c. 8. 16, 17.

Quest. *How did the Philistims deride* Sampson?

A. They used him as a fool at their feast, to make them laugh.

Qu. *What did this their derision moreover include.*

A. Blasphemy against God.

Quest. *How was* Sampson *revenged upon them?*

A. Hee pulled the Banqueting house upon

upon their heads, ch 16.30.

Queſt. *What do wee learn in this Book as touching the perſon of God?*

A. Two things.

Q. *Which be they?*

A. Mercy and Omnipotency.

Q. *Wherein ſhewed he his Mercy?*

A. In pardoning their offences, though they d'd daily offend him.

Q. *Wherein his Omnipotency?*

A. In bringing great matters to paſſe by weak means.

Q. *What were they?*

A. Ehud being lame of his right hand, ſlew King *Eglon* with a Dagger of a Cubite long; *Shamgar* ſlew ſix hundred Philiſtims with an Oxe goad; *Jael* a woman, killed *Siſera*, the chief Captain of King *Jabins* hoaſt, with a hammar and a nail; *Gideon* a poor threſher overcame an hoaſt of men with broken potſherds and rams hornes; *Sampſon* ſlew four thouſand men with the jaw bone of an Aſſe.

Qu. *What were the acts of* Eli *and* Samuel?

A. They are ſet down in the Books of *Samuel.*

The end of Judges.

RUTH.

Question.

Q. *Of whence was* Ruth?

A. Of the land of *Moab?*

Q. *Of what birth was she?*

A. She was but basely born.

Q. *What vertues do wee learn by her example?*

A. Constant love of a daughter-in-law to her husbands mother.

Q. *Who was her husband?*

A. *Chilion* the sonne of *Elemilech*, a man of Judah.

Q. *Wherein consisted the love of* Ruth *to her mother-in-law?*

A. In two things.

Q. *Which be they?*

A. In not forsaking her company, and in relieving her with most painfull labour, ch. 2. 18. and ch. 3. 17.

Q. *What was her mother in law called?*

A. *Naomi*, the wife of *Elemelech?*

Q. *How came it to passe that* Chilion, *the son of* Elimelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. *Elimilech* his wife and sons, by reason of a famine that was in Judah, went to dwel among the Moabites, and so grew the acquaintance, ch. 1. 1.

Q. *How many husbands had* Ruth?

A. Two.

Q. *Which was the last?*

A. Boaz an Israelite.

Q. *What doctrin learn wee by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

Answ. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to salvation, as well as the Jewes.

The End of Ruth.

I SAMUEL.

Question.

HOw many of the *Judges* remain unspoken of?

A. Two.

Q. *Which be they?*

A. Eli and *Samuel.*

Q. *How many sons had* Eli?

A. Two.

Q. *Which be they?*

A. Hophni, and *Phineas.*

Q. *What sinne do wee learn to beware of by the example of* Eli?

A. Too much lenity toward our children.

Q. *Wherein did* Eli *shew too much lenity towards his Sons?*

A. In not giving them correction for their faults.

Q. *What were his sons faults?*

A. Prophanation, and Adultery.

Q. *How did they prophane?*

A. In serving their own appetites of the sacrifices, before God was served, chap. 2. 15.

Q. *How were they adulterous?*

A. In using the company of such Women, as after their travel came to the Temple to be purified, ch 2. 22.

Q. *Did not their Father* Eli *rebuke them for their faults?*

A. Yes, as many negligent Parents do, now adayes, told them it was not wel done, and bad them do no more so, and so let them passe.

Q. *How did God punish the father?*

A. Two manner of wayes.

Q. *Which be they?*

A. First, he took his office of Priesthood from him.

Q. *How?*

A. By suffering the Ark to be taken away by the Philistims: and then upon the news thereof *Eli* broke his neck, chap. 4. 18.

Q. *How were his sons punished?*

A.

A. With ſudden death, both in one day, ch. 4. 17.

Qu. *What did the Philiſtims with the Ark?*

A. They brought it to Aſhdod a chief City of theirs, and placed it in their Temple cloſe by the Idol *Dagon.*

Q. *What agreement was between the Idol and it?*

A. As between God and the *Devil*, light and darkneſſe, ſo that in the end the Idol fell down, and was broken in pieces, ch. 5 4.

Q. *What do wee learn by that?*

A. That when true holineſſe comes in place, ſuperſtition cannot ſtand.

Q. *What ſinne was it in the Philiſtims to take away the Ark of God?*

A. Sacrilege.

Q. *How were they plagued for it?*

A. With mortality and death of the people, and with a grievous ſickneſſe called the Emerods, ch. 5. 12.

Q. *What did they with it then?*

A. They ſent it back to Iſrael with gifts of gold and ſilver.

Q. *What were the gifts?*

A. Five golden Mice, and five golden Emerods.

Q. *Who received it?*

A. The men of Bethſhemeſh.

Q. *What was their ſinne in the receit thereof?*

A. Curioſity.

Q. *How?*

A. They would needs open and look into the Ark (which was lawfull for none to do but *Aaron* and his Sons) to ſee if the Philiſtims had ſtoln away any of the reliques.

Q. *How did God puniſh them for this preſumption?*

A. He ſmote of thoſe men fifty thouſand threeſcore and ten, ch. 6. 19.

Q. *What do we learn by this?*

A. Not to pry in the ſecrets of God further than we have Commiſſion.

Q. *How did Iſrael recover the favour of God again?*

A. By Repentance.

Q. *By whoſe counſel?*

A. By *Samuels.*

Q. *Wherein did they ſhew Repentance?*

A. In acknowledging their ſin, in faſting and lamenting, ch. 7. 6.

Q. *What was their ſpeed afterward?*

A. Proſperous.

Q. *How?*

A. They ſlew the Philiſtims, recovered their loſt Cities, and eſtabliſhed peace, ch. 7. 10, 14.

Q. *What vertues do we note in* Samuel?

A.

A. A diligence in his calling towards men and sincerity of faith towards God.

Q. *How did he shew his diligence towards men?*

A. In governing justly.

Qu. *How his sincerity of faith towards God?*

A. In truely performing the duty of a Priest and a Prophet.

Q. *What reason then had the people to mislike the government of Judges, and crave a King?*

A. First, because when *Samuel* waxed old, hee resigned his authority to his Sons, and they were extortioners, and took bribes; and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Q. *Was God pleased with their desires?*

A. No.

Q. *Why?*

A. Because they thirsted for another kind of government than he had appointed them, and seemed to preferre their own opinion before his wisdome.

Q. *How did* Samuel *shew they had offended?*

A. By causing it to thunder and rain in wheat harvest.

Q. *How?*

A. By his prayer and invocation, chap. 12. 13.

Q.

Q. *What did the people then?*

A. Repented.

Q. *Was God merciful?*

A. Yea, and promised to be a gracious God, both to them and their King, upon condition they would serve him: so ready is God alwayes to pardon sinners, if they wil turn unto him, ch. 12. 19. 22.

Quest. *What is to be noted in the life of* Saul?

A. Two things.

Q. *Which be they?*

A. His vertues and his vices.

Q. *What were his vertues?*

A. He fought the battels of the Lord, and overthrew his enemies.

Quest. *Why was his Kingdome taken from him?*

A. Because of his vices.

Quest. *How many were his particular vices?*

A. Eleven.

Q. *What was the first?*

A. His usurping upon the Priests-office, ch. 13. 9, 12.

Q. *What was the second?*

A. Hee slew not *Agag* the King of the Amalekites, as God had commanded him, ch. 15. 3.

Q. *When* Samuel *reproved him for this fault, what was his third sin he ran into?*

A.

A. Obstinacy.

Q. How?

A. Hee stood to it to the Prophets face, that he had not offended, ch. 15. 20.

Q. What was the fourth offence?

A. Envie.

Q. How?

A. Hee grudged at the vertues and good successes of *David*, ch. 18. 9.

Q. What was his fifth offence?

A. Ingratitude.

Q. How?

A. Hee would have slain *David* the very time that he delivered him (by his Musick) from the torment of the wicked spirit, chap. 18. 11.

Q. What was his sixth offence?

A. Inconstancy in his word.

Q. How?

A. He promised *David* his daughter *Merab* in marriage, and after gave her away to another, ch. 18. 17.

Q. What was his seventh offence?

A. Treachery of Mind.

Q. How?

A. He would have betrayed *David* to the Philistims, ch. 18. 22. &c.

Q. What was the eight offence?

A. Murther.

Q. How?

A. Hee would have killed *David* in his bed, ch. 19. 15.

Q.

Q. *Who preserved him?*

A. *Michal*, his wife, and the daughter of *Saul*, ch. 19. 12.

Qu. *After what manner did shee preserve him?*

A. In letting him down thorow a window when the house was searched.

Q. *What do we learn by that?*

A. The duty of a faithfull wife towards a vertuous Husband, rather than to a wicked father.

Q. *What was his ninth offence?*

A. He would have killed his own Sonne *Jonathan*, for excusing *David*, ch. 20. 33.

Q. *What was his tenth offence?*

A. He slew the Lords Priests, ch. 22. 18.

Q. *What was his eleventh offence?*

A. Hee consulted with Witches, chap. 28. 8.

Q. *How did God punish him for these offences?*

A. Five manner of wayes.

Q. *Which be they?*

A. First, Hee took his Kingdome from him, and gave it to *David*, chap. 15. 28. Secondly, He deprived him of his holy Spirit, and possessed him with a fiend, chap. 16. 14. Thirdly, Hee gave his enemies victory over him, chap. 30. Fourthly, his own sons were slain. Fifthly, hee despaired and slew himselfe, ch. 31.

Q.

Q. *What was the reason that he persecuted* David *as he did?*

A. His jealousie over him, for that hee knew hee should succeed him in his Kingdome.

Q. *What did he shew in that?*

A Contempt against the Ordinance of God.

Qu. *Was* David *then chosen before the death of* Saul?

A. Long before.

Q. *In his election what do you observe?*

A. That God in chusing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Q. *How did that appear?*

A. In chusing *David* the youngest, and weakest of his brothers, and refusing the rest of more likely aspect and countenance, ch. 10.

Q. *After* David *was chosen King, what were his acts?*

A. Hee slew a Lion, a Bear, and vanquished great *Goliah?*

Q. *What may we understand by his prospering in strength and power?*

A. That to a vertuous mind God will also give vigor of body.

Q. *What did he figure by his victory over* Goliah?

A. The victory of Christ over the Devill.

Q. *What vertues do wee learn from David in the first book of* Samuel?

A. Three.

Q. *Which be they?*

A. Patience, Clemency, and Loyalty.

Q. *Wherein did he shew his patience.*

A. In quiet bearing of persecution.

Q. *How manifold was this persecution?*

A. Two-fold, first, by *Saul*, and then by the Amalekites.

Q. *How many wayes did* Saul *persecute him?*

A. Three manner of wayes.

Q. *What were they?*

A. First, by bringing him in danger of death; secondly, of famine; thirdly, by driving him into exile.

Q. *How many times was hee in danger of death?*

A. Six times.

Q. *Which be they?*

A. First, in the presence of *Saul*, when *Saul* threw his spear at him; Secondly, in being sent by *Saul* to fetch an hundred fore-skines of the Philistims; Thirdly, in his Chamber, when his wife *Michal* delivered him, Fourthly in *Gath*, when hee escaped from King *Achish*, by counterfeiting madnesse; fifthly, when he was in the

the ſame cave with *Saul*: ſixthly, when the men of Ziglag would have ſtoned him.

Q. *How many times was he in danger of famine?*

A. Twice: firſt, when hee did eat the Shew-bread ch. 21. 6. Secondly, when he ſent to *Nabal* for proviſion, c. 35. 23.

Q. *Where lived he an exile?*

A. Firſt, in the Wilderneſſe, and then among the Philiſtims.

Q. *Wherein did he ſhew his clemency?*

A. In pardoning *Nabals* churliſh anſwer, when hee had vowed his ruine, chap. 25. 33.

Queſt. *At whoſe intreaty did hee pardon him?*

A. At *Abigails*, *Nabals* wife.

Q. *What do we learn by that?*

A. That many times the follies of men are excuſed by the wiſdome of their Wives.

Q. *How was hee perſecuted by the* Amalekites?

A. They took his wives, *Abinoam* and *Abigail* priſoners.

Q. *Who reſcued them?*

A. David.

Q. *Wherein ſhewed he his loyalty?*

A. Not onely in refraining to lay violent hands upon *Saul* his anointed Sove-

raign

reign, though twice he were in his power and might have slain him, but also in praying for his welfare.

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the cave of the rocks of Engedi, and another time in the Wilderness of Ziph, neer the mountain Hacailah, ch. 24. 4, and 26. 8.

Q. *What do we learn by this?*

A. That no Subject ought to lay violent hand upon his Prince, be he never so wicked.

The end of I Samuel.

IISAMUEL.

Question.

WHo *was the first offender* David *punished after he came to the crown?*

A. A pick-thank and a counterfeit.

Q. *What was he?*

A. An Amalekite.

Q. *How did he counterfeit?*

A. He told *David* he had slain *Saul*, ch. 1. 10.

Q. *How did hee insinuate and pick a thank with* David.

A. Hee brought him the Crown that *Saul* wore upon his head, and the bracelet that

that he had upon his arm, ch. 1. 10.

Quest. *How did the King accept this news?*

A. Hee rent his clothes, wept, and fasted till night.

Q. *What do we learn by that?*

A. The tender Compassion of *David*, and so consequently that ought bee in Christians for the hard misfortune even of our enemies, ch. 1. 17.

Q. *How did he reward the counterfeit?*

A. As I wish all counterfeit pickthanks may bee; instead of a rich reward which hee hoped for, hee frowned upon him, asks him how he durst shed the blood of the Lords anointed, and commanded one of his followers to kill him, ch. 11. 5.

Q. *How was the state of the Kingdom when* David *entred upon it?*

A. Like a tempestuous Sea.

Q. *What was the reason?*

A. A civil dissention.

Q. *Who raised it;*

A. *Ishbosheth* the Sonne of *Saul*, whom *Abner* made King of Israel.

Q. *Did they make war upon* David?

A. They did.

Q. *How was that war ended?*

A. God gave *David* victory.

Q. *By what means?*

A. First, by force of arms, ch 2. 17. Secondly

condly, by reason of a private quarrel between *Ishbosheth* and *Abner*, his chief Captain, ch 3.8.

Q. *Whither went* Abner?

A. He fled to *David*?

Q. *What was his welcome thither*?

A. *Ioab*, *Davids* cheif Captain, slew him treacherously, because *Abner* before had slain *Asabel*, *Ioabs* Brother ch. 3.27.

Q. *Was* David *privy to this act*?

A. No, but greatly lamented it, and prayed to God to reward *Joab* according to his desert ch. 3.27.

Q. *What became of* Ishbosheth?

A. After *Abner* left him, two of his own servants (*Baamath* and *Rechab*) traiterously slew him, and brought his head to *David*, ch. 4.8.

Q. *How did* David *reward them*?

A. As villains should bee, caused them to be slain, had their hands and feet cut off, and after hanged them up for an example, over the pool in Hebron, ch 4 12.

Q. *What do wee learn by these circumstances*?

A. The good hope of *Davids* vertuous government.

Q. *What was the next argument of his vertuous government*?

A. He did that which every good Prince ought to do.

Q.

Q. *What was that?*

A. Studied to advance Religion.

Q. *How?*

A. In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladnesse, and purposing to build a Temple to the Lord, where his name might be called upon, ch.6.16.

Q. *How did God accept of his zeal and good intent?*

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdome to his posterity for ever, ch. 17.12, and c.8.

Q. *What did* Michal *when she saw* David *her husband dance before the Ark.*

A. As the wicked of our time, laughed his godly zeal to scorn, ch.6.16.

Q. *After this, how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. First, through lust; Secondly, through murther; last of all through presumption.

Q. *How did he offend through lust?*

A. He knew the wife of *Uriah*, ch.11.4.

Q. *How through murder?*

A. Hee caused her husband to be slain, ch.11.15.

Q. *How through presumption?*

A. Hee numbred his people, as depending

ding upon victory by the multitude of men and not by the power of God, ch. 24.1.

Q. *How did God plague him for his first two sins?*

A. Hee kindled dissention against him, both within his house and without.

Q. *How within his house?*

A. Two manner of waies.

Q. *Which be they?*

A. First, by the means of a deadly hate that sprang up between his sons.

Q. *Which sons?*

A. *Absolom* and *Amnon?*

Q. *How?*

A. *Amnon* deflowred *Thamar*, *Absolom's* sister, for which *Absolom* slew *Amnon*, ch. 13. 29.

Q. *What was the second cause of dissention?*

A. *Absolom* conspired against his fathers crown and dignity, ch. 15. 12.

Q. *How did he practise to aspire?*

A. By stealing the hearts of the people from his father by courteous and flattering speeches.

Q. *Who was his chief counseller?*

A. Ahitophel.

Q. *What became of* Ahitophel.

A. He hanged himself, ch 17. 2.?

Q. *What became of* Absolom?

A. He likewise had an untimely death.

Q.

Q. *In what manner?*

A. As hee fled before his Fathers Army, hiding under an Oake, hee was hanged by the hair of the head, and afterwards thrust thorow the body with a dart by *Joab*, ch. 18. 9. 14.

Q. *What may we learn by these men overthrow?*

A. That treason will alwaies have a shamefull end.

Q. *How was dissention stirred up against David without his own house?*

A. Two manner of wayes.

Q. *Which be they?*

A. First, by the reproach of a base Subject of his, vomited out against him, and then by the forraign malice of the Philistims, ch. 21.

Q. *What was the subject called that reviled him?*

A. Shimei of the house of *Saul.*

Q. *How did he revile him?*

A. Hee called him a Murtherer, and cast stones and dirt in his face. ch. 16. 7. 13.

Q. *Did* David *indure it?*

A. Yes, (as he did all his former troubles) with patience, commanding his men of war not to touch *Shimei*; for, said hee, my Sonne which came out of mine own bowels, sought my life, then how much more may this *Benjamite* do it? Suffer him to curse, for the Lord hath bidden him, ch. 16. 11.

Q.

Q. *What vertue did shine in* David *beside his patience?*

A. Gratitude, and continency.

Q. *Wherein did hee shew himself grateful?*

A. In giving all the Lands of *Saul*, to *Mephibosheth*, his friend, *Jonathans* Sonne, ch. 9. 9.

Q. *Wherein was he continent?*

A. In refusing (being very faint through thirst) to drink of the water which men had hazzarded their lives to fetch him, ch. 23. 17.

Q. *How was* David *plagued for his presumption?*

A. God offered him the choice of three plagues.

Q. *Which were they?*

A. Either to have seven years famine, or to flye three months before his enemies, or to have three days pestilence in the land ch. 24. 13.

Q. *Which did* David *chuse?*

A. Three dayes pestilence.

Q. *What was his reason?*

A. Because hee had rather fall into the hands of God than man; for God will bee mercifull, when men are pittilesse.

Q. *How many of his people dyed of the pestilence?*

A. Threescore, and ten thousand, c. 24. 15.

Q.

Q. *In all troubles of* David, *did God send no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform; at all times of his distresse, hee raised him some friends or other,

Q. *Which be they?*

A. Before *Saul* dyed, *Jonathan*, *Michal*, *Abimelech* the Priest, four hundred men that came to his aide in the Wildernesse, *Abigail* rich *Nabals* wife, that brought him provision, and *Achish* King of Gath, that gave him a City called Ziglag to dwell in.

Q. *After* Sauls *death, in the time of his persecution, who were his friends?*

A. Beside many other of his subjects that stuck unto him, *Hushai* shewed himself a speciall friend in overthrowing the counsell of *Achitophel*, whereby the rebellion of his Son *Absolom* was cut off, chap. 16. and old *Barzillai* that succoured him when hee fled from his Son, ch. 19. 32.

Q. *Notwithstanding the manifold trouble* David *had, did he at last find rest?*

A. Yes, and died in peace.

Q. *What doth his troublesome life, and quiet end figure unto us?*

A. The race of the chief King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as

Q. *What vertue did shine in* David *beside his patience?*

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Q. *Wherein did hee shew himself grateful?*

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A. The race of the chief King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as

David was) with outward and inward enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory: his name be praised.

The end of Samuel.

KINGS, and CHRONICLES.

Question.

WHo succeeded David?

A. His Son *Solemon.*

Qu. What was the first thing he asked of God?

A. Wisdome, and God gave it him: ch. 3.11.

Q. What did he shew therein?

A. That Wisdome beautifieth a Prince or Ruler, more than either wealth or honour.

Q. What was the first sin he punished?

A. Rebellion in *Adonijah*, ch. 2.25.

Q. What was the second?

A. Murther.

Q. In whom?

A. In *Joab*, for the death of *Abner* and *Amasa*, although he fled to the Altar for refuge.

Q. *What doth that signify?*

A. That no place ought to shelter an homicide, ch. 2. 34.

Q. *What was* Solomons *estate?*

A. Peaceful, and full of pomp.

Q. *How came it to passe?*

A. By the gift of God.

Q. *Wherefore?*

A. Because hee asked Wisdome first, and above all things (when God put him to his choice) therefore he had not onely wisdome given him, but all things else.

Quest. *How did hee shew himself thankfull?*

A. In imploying his wealth and Wisdome to the glory of God.

Q. *How was that?*

A. He judged justly, and builded a most sumptuous Temple to the name of the Lord.

Q. *Wherein consisted the magnificence of* Solomon?

A. In these things; Hee ruled all the Kingdomes from the River of Euphrates unto the land of the Philistims; and the borders of Egypt, chap. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meal, ch. 4. 22. Ten fat Oxen, and twenty Oxen of the pasture: an hundred sheep, besides Harts, Bucks, Bugles, and fat fowl, chap. 4. 13.

He had forty thousand stals of horses for his Chariots, and twelve thousand horsemen, chap. 4. 26. gold and silver was as plentiful as stones, ch. 10. 27. Hee had seven hundred wives, and three hundred Concubines, ch. 11. 13. Beside all this, he had wisdome more than any man living.

Q. *Yet in the end, notwithstanding hee had his hearts desire in these and all things else, what was his opinion of this worlds felicity?*

A. That all was vanity and vexation of spirit.

Q. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery and Idolatry, ch. 11. 5.

Q. *What do we learn by that?*

A. That how absolute soever we are for Honour, wisdome, or riches; yet wee may fall as *Solomon* did.

Q. *How was* Solomon *punished for his sin?*

A. God raised up enemies against him, and after his death divided his Kingdome, leaving the least part to his Son.

Q. *Why did not God quite extinguish his race, considering his sin?*

A. Because of the promise which hee made

made to his servant *David*, 1 Kings 11.34.

Q. *Who succeeded Solomon?*

A. His son *Rehoboham?*

Q. *How many Tribes had he under his dominion?*

A. Two, *Judah* and *Benjamin.*

Q. *Who ruled over* Israel?

Answ. Jeroboham, a Servant to King *Solomon?*

Quest. *How many Tribes were under him?*

A. Ten, ch. 11.31.

Qu. *What Vices do wee learn to shunne by the lives of the Kings of* Israel *and* Judah?

A. Not to corrupt religion to serve our own turns.

Q. *By whose example?*

A. By the example of *Jeroboham* King of Israel, ch. 12. 28.

Q. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Q. *By the example of whom?*

A. Of *Jeroboham*, ch. 13.4.

Q. *How did God punish him?*

Q. As hee thrust out his hand to strike the Prophet of the Lord, his hand withered, and hee could not pluck it back again, ch. 13.4.

Q. *What else?*

A. Not to conspire against the King.

Q. *By the example of whom?*

A. Of *Zimri*, that slew *Elah* King of *Israel*, being drunk in Tirzah, and afterward sate upon the Throne, 1 King 16.10.

Q. *What was the end of* Zimri?

A. He reigned but seven days, and being besiedged in Tirzah, and finding no way to escape, burnt the Kings Palace, and himself in it, ch. 16.18.

Q. *What else?*

A. Not wrongfully to desire our neighbours goods.

Q. *By the example of whom?*

A. *Ahab* King of Israel.

Q. *What else?*

A. Not to shed his Neighbours blood, to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practise of false witnesse put *Naboth* to death, and took his vineyard, ch. 21.13.

Q. *How were they punished?*

A. *Ahab* was slain at Ramoth-Gilead, and *Jezabel* was thrown out of her chamber window, and dashed in peeces, chap. 22.34. and 2 Kings 9.33.

Q. *What else?*

A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Q. *By the example of whom?*

A. Of *Ahab* ch: 22.8.

Q. *What else?*

A. Not to be covetous.

Q. *By the example of whom?*

A. Of *Gehazi*, that tooke money, garments, sheep, oxen, and other things where he should not.

Q. *What was his punishment?*

A. Hee was plagued with the Leprosie, 2 King 5.27.

Q. *What else?*

A. Not to take counsel of spirits in time of sickneſſe, or any other extremity.

Q. *By the example of whom?*

A. Of *Ahaziah*, who having taken a fall through the Latice of a Window, sent his servants to *Baalzebub*, to know if he should recover or no, 2 Kings 1.2.

Queſt. *How did God punish him for that sinne?*

A. He suffered him to pine upon his bed for want of help, 2 Kings 1.4.

Q. *What else?*

A. Not to blaſpheme the name of God.

Q. *By the example of whom?*

A. Of *Senacherib* the Assyrian.

Q. *How was he punished?*

A. God slew of his Souldiers an hundred fourscore and five thousand men; and when hee returned into his Country,

his own Sons murthred him in the Temple of his Idol gods, 2 Kings 19. 35. 37.

Q. *What else?*

A. Not to deride Gods Ministers.

Q. *By the example of whom?*

A. Of the children of Bethel, that called *Elisha* Bald-pate, 2 King. 2.24.

Q. *How were they punished?*

A. Two Bears came out of the Forrest and tore them in pieces.

Q. *What else?*

A. Not to be vain-glorious.

Q. *By the example of whom?*

A. Of *Ezekiah*, that in pride shewed all his wealth to the Ambassadors of Babel.

Q. *How was he punished?*

A. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 King. 20. 17, 18.

Q. *What else?*

A. Not to mock or jest at the preaching of the word of God.

Q. *By the example of whom?*

A. Of *Zedechiah* and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their destruction, 2 Chro. 36. 16.

Q. *What was their punishment?*

A. *Zedechiah* himself for despising the light of the soul, lost the sight of his body; his eyes were pulled out, his Sonnes

were

were slain before him, and hee and the people carried into captivity to Babylon.

Q. *What vertues do we learn by the lives of the Kings of Israel and Judah?*

A. to have a sure confidence in the providence of God

Q. *By the example of whom?*

A. Of *Elijah* the Prophet, to whom in time of famine God sent meat by the Ravens, 1 King. 19.6.

Q. *What else?*

A. To be charitable to the distressed.

Q. *By the example of whom?*

A. Of the widow of Sarepta, whose oyl and meal, the more shee spent, the more she had, for her kindnesse shewed to *Elijah*, 1 Kings 17.16.

Q. *What else?*

A. To be zealous in prayer.

Q. *By the example of whom?*

A. Of *Elijah*, who in time of great drought called faithfully upon the Lord, and he poured down rain upon the earth, 1 Kings 18.45.

Q. *How many be the degrees, by which prayer ascends into heaven?*

A. Six.

Q. *Which be they?*

A. First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind on nothing else when wee pray.

Thirdly, Faith, in beleeving to obtain that wee pray for. Fourthly, integrity of heart, not to ask any thing but that is just. Fifthly, in conversation of life, that our manners answer our devotion. Sixthly perseverance, that is, never to faint, or be weary of so good an exercise.

Q. *What learn we hence?*

A. Not to doubt of our resurrection.

Q. *By the example of whom?*

A. Of *Elijah*, that was taken body and soul, up into heaven, 2 Kings 2. 11.

Q. *What else?*

A. To be faithfull.

Q. *Why?*

A. Because where faith is, nothing seems impossible.

Q. *By the example of whom?*

A. Of *Elisha*, that raised the dead to life, cured *Naaman* the Leper, and made Iron to swim upon the waters, 2 Kings 4. 35. and ch. 6. 6.

Q. *What else?*

A. Not to distrust the omnipotency of God.

Q. *By the example of whom?*

Ans. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kings 7. 6, 7.

Q. *What else?*

A.

A. To assure our selves of Gods help, howsoever we are forsaken of men.

Q. *Why?*

A. Because millions of Angells incamp about the faithfull, 2 Kings 6.17.

Q. *What else?*

A. To advance true Religion.

Q. *By the example of whom?*

A. Of *Josiah* King of Judah, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 King. 23.1.

Q. *What else?*

A. Not to spare our own Parents in case of Religion.

Q. *By the example of whom?*

A. Of *Asa* King of Judah, that deposed his own mother for adultery, 2 Chron. 15, 16.

Q. *What else?*

A. To provide living for the Ministers of God.

Q. *By the example of whom?*

A. Of *Hezekiah* King of Judah, that commanded the Tithes of Corn, Wine, oyl, and honey to bee brought to the Priests. 2 Chron. 31.4,5.

Q. *What else?*

A. Not to doubt of forgiveneſſe, if we repent.

Q. *By the example of whom?*

A. Of *Manasseth* King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2 Chro. 33, 13.

The end of Kings and Chronicles.

EZRA.

Question.

WHo wrote this Book?

A. Ezra.

Q. Of what Nation was he?

A. A Jew, of the family of *Aaron*.

Q. How many things do we generally learn out of this Book?

A. Four.

Q. What is the first?

A. The truth of Gods mercy.

Q. How?

A. In that, according to his promise, after seventy years were expired, he delivered his people out of Captivity.

Q. By the favour of whom?

A. Of *Cyrus* King of Persia, ch. 1.

Q. Who brought them home?

A. Zerubbabel and *Ezra*, chap. 1. and ch. 7.

Q. What is the second thing wee learn out of this book?

A. The thankfulnesse which ought to bee

bee in us for Gods benefits, as was in the Israelites after their return, ch. 7. 27.

Q. *What is the third?*

A. The care that wee ought to have to establish true religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Laws, ch. 6. 15, 16.

Q. *What is the fourth?*

A. When we are once planted in peace, and have the use of true Religion, to labour, as the Israelites did, for the preservation of humane society, by seeing good Laws executed, ch. 10.

The end of Ezra.

NEHEMIAH.

Question.

WHat *was* Nehemiah?

A. A Jew, and in great favour with *Darius*.

Q. *What was his disposition?*

A. He feared God, and desired the good of his Country.

Q. *How did that appear?*

A. First, by his dayly prayer; next by the lamentation hee made for the Misery of his Country-men, chap. 1. 4. and lastly, by obtaining meanes to help them.

Q

Q. *Hee did not then (as many will in these our daies) say, God help, only, and so forget the misery of their brethren, but hee laboured to give them succour?*

A. Hee did.

Q. *In what manner?*

A. Hee procured a licence of the King to get provision for the repairing of Jerusalem, ch. 2. 8.

Q. *Who hindred him in this work?*

A. *Sanballat* the Horonite, and *Tobijah* the Ammonite.

Q. *For what cause?*

A. Upon malice.

Q. *What do we learn thereby?*

A. That the Devil and his instruments still lye in wait to hinder vertuous exercises.

Q. *How did they hinder the Jews?*

A. By raising war upon them.

Q. *Did the Jews then leave off their enterprize?*

A. No; they laboured with one hand, and held the sword in the other, ch. 4. 17.

Q. *What doth their diligence teach us?*

A. In repairing the new Jerusalem of our Souls, as they did the old Jerusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keep off the assaults of the devil, and his instruments.

Q.

Q. What did Nehemiah repair in Jerusalem?

A. The walls of the broken buildings.

Q. What else?

A Decayed Religion, and corruption of manners, ch. 13.

The end of Nehemiah.

ESTHER.

Question.

WHat was Esther?

A. A poor maid.

Q. How was she advanced?

A. To be the wife of a King.

Q. By what means?

A. By the providence of God, and her own vertue.

Q. To what end?

A. To protect the Iewes her countreymen.

Q. What vices do we learn to shun by the contents of this book?

A. Not to feast in ostentation of our riches.

Q. By the example of whom?

A. Of Ahashuerosh King of Persia and Media, that made a feast for an hundred and fourescore daies, ch. 1. 4.

Q. What else?

A.

A. The disobedience of wives to their Husbands.

Q. By *the example of whom?*

A. Of *Vashti*, *Ahashuerosh* his Queen, that refused to come to him when he sent for her.

Q. *What was her punishment?*

A. Shee was banished out of the Kings Company for ever.

Q. *What do we learn else?*

A. Not to buy sinne with the price of money.

Q. By *the example of whom?*

A. Of *Haman*, who would give the King ten thousand Talents of silver to have the Jews destroyed, ch. 3. 5.

Q. *What else?*

A. Not to harbour pride, and contempt in our hearts.

Q. By *the example of whom?*

A. Of proud *Haman*, that wished the death of every one that did not salute him.

Q. *What was his punishment?*

A. Hee was hanged himself upon the Gallows, that he had made for another man, ch. 7. 10.

Q. *What vertues do we learn out of this book?*

A. To observe Temperance in our feasting.

Q. By *the example of whom?*

A. Of King *Ahasuerosh*, that commanded (during his feast) no man should bee compelled to drink more than what hee pleased, ch. 1. 8.

Quest. *May not Christians bee ashamed of this?*

A. Yes.

Q. *Shew me your reason?*

A. Because hee that was a Heathen thought it a sinne to carouse, but wee that know God, make it no conscience to bee drunk.

Q. *What vertues learn we else?*

A. The love of a woman unto her country-men.

Q. *By the example of whom?*

A. Of *Esther* that made void a decree purchased by *Haman*, for the destruction of all the Jews in Persia, ch. 8. 11.

The end of Esther.

JOB.

Question.

WHat *learn we in general out of this Book of* Job?

A. Five things.

Q. *Which be they?*

A. First, uprightnesse of life, in these words; And *Job* was an upright and just man,

min, chap. 1 1. Secondly, patience in affliction: Shall wee receive good at the hand of the Lord, and not evill? ch. 2. 10. Thirdly, mutability of the world, in these words; Such things as my Soul abhorred to touch (are sorrows) are my meat, ch. 6. 7. Fourthly, the Envy of the Devill, in these words; Touch that he hath, and see if hee will not blaspheme thee to thy face, ch. 1, 11. Fifthly, the mercy of God, in these words; Hee maketh the wound, and bindeth it up, ch. 5. 18.

Q. *Wherein consisted his uprightnesse?*

A. In three things.

Q. *Which be they?*

A. In holinesse towards God; in uprightnesse towards the world, and in sobriety towards himself.

Q. *In holinesse how?*

A. He did offer burnt offerings for himself and for his children, ch. 1. 5.

Q. *In righteousnesse how?*

A. Hee was the eyes of the blind, ch. 29. 15. The feet to the lame, ch. 29. 15. Hee fed the hungry, ch. 31. 17. Hee cloathed the naked, chap. 31. 19. Hee stood with the Widow and fatherlesse, ch. 31. 16. 21. Hee harboured the stranger, ch. 31. 32. Hee judged justly, ch. 29. 14.

Q. *In sobriety how?*

A. His heart was not infected with lust

luſt, chap. 31. 7. Nor did his feet walk in deceit, ch. 31. 5. Nor made hee his gold his hope, ch. 31. 24. Nor did his mouth kiſſe his hand, (that is) hee was not vain-glorious, ch. 31. 27.

Q. *Wherein conſiſted his patience?*

A. In bearing with the mutability and change of his eſtate.

Q. *Wherein conſiſted the change of his eſtate?*

A. In five things.

Q. *Which be they?*

A. Firſt, hee loſt his children and his wealth, chap. 1. Secondly, his body became leprous, ch. 2. 7. Thirdly, his friends upbraided him, ch. 4. 5. Fourthly, his wife forſook him, ch. 19. 17. Fifthly, his own ſervants deſpiſed him, ch. 19. 15.

Q. *Wherein conſiſted the envy of the Devil?*

A. In tempting him many wayes before he would be ſatisfied of his conſtancy.

Q. *Wherein conſiſted the mercy of God?*

A. In this, that as hee did ſmite, ſo he did heal; as hee did puniſh, ſo hee did preſerve; as hee did take away, ſo hee did reſtore.

Q. *How was Job reſtored?*

A. Double the wealth he had before, ch. 42. 10.

Q. *What do we learn by that?*

A.

A. That Gods mercy is greater than his Judgement.

Q. *What have wee when we come into this world?*

A. Nothing.

Q. *What shall we have when we depart?*

A. As much, ch. 1. 21.

Q. *What shall hee reap that soweth iniquity?*

A. The same, ch. 4. 8.

Q. *Can any man say to himself, I am righteous?*

A. No, not the Angels in heaven, chap. 4. 18.

Q. *What is man born to by nature?*

A. To travail, as naturally as it is for the sparks to fly upward, c. 5. 17.

Quest. *To what may we compare feigned friends?*

A. To a river that in summer is dry, and in Winter frozen, ch. 6. 15.

Q. *To how many things may we liken the vanishing frailty of mans age?*

A. To six things.

Q. *Which be they?*

A. First, to the vanishing of a cloud, ch. 7. 9. Secondly, to the swiftnesse of a Wevers shuttle, ch. 7. 6. Thirdly, to a shadow, ch. 8. 9. Fourthly, to the hasty speed of a post, chap. 9. 25. Fifthly, to the sailing of a ship, and the flight of an Eagle, cha. 9. 26.

Sixthly,

Sixthly, to a flower that shoots forth in the morning, and is withered by the night, ch. 14.2.

Quest. *What shall devoure the house of bribes?*

A. Fire.

Q. *May a man boast of the greatnesse of his birth?*

A. No.

Q. *Why?*

A. Because corruption is our mother, and the worms our sisters and brothers, c. 17.14.

Q. *Though we dye, what hope doth* Job *give us?*

A. That wee shall rise again, and see God in our flesh, ch. 19.26.

Q. *Of what continuance is the joy of the wicked?*

A. For a moment, ch. 10.5.

Q. *What may wee think when wee see the wicked flourish?*

A. That they are kept for the day of destruction, ch. 21.30.

Q. *How comes wisdome unto men?*

A. Neither by age, nor authority, chap. 32.9.

Qu. *How then?*

A. By the gift of God.

Q. *What is God?*

A. Incomprehensible for power, justice, and providence, ch. 38. and ch. 39.

The end of Job.

PSALMS.

Question.

WHat *is the general Doctrin of the Psalms.*

A. Prayer, and thanksgiving; prayer, that God would continue his favour towards us; thanksgiving, for his benefits received.

Q. *What man is blessed?*

A. He that contemneth not Gods word, but meditateth upon his Law.

Q. *What is he like?*

A. A tree planted by the waters side.

Q. *What man is cursed?*

A. Hee that sitteth in the seat with the scorners of Gods word.

Q. *What is he like?*

A. Chaff scattered before the wind.

Q. *Who conspire against God, and his anointed?*

A. The heathen and wicked doers.

Q. *What is the end of their conspiracy?*

A. Derision before God, Psal. 2. 4.

Q. *In time of trouble, in whom must we trust?*

A. In the Lord.

Q. *Why?*

A. Becaufe he will deliver us Psal. 3. 7.

Queſt. *Who turns the glory of God into ſhame?*

A.

A. Lovers of vanity and lies, Psal. 4.2.

Q. *What is a persecutor of Gods people compared unto?*

A. A Lion.

Q. *Why?*

A. Because, like a Lion, hee will teare in peeces and devour, Psal. 7.2.

Quest. *If the wicked seek to obscure the Glory of God, how will hee reveale his praise?*

A. Even by the mouths of Babes and sucklings, Psal. 8.2.

Quest. *How will the Lord judge the world?*

A. In righteousnesse, Psal. 9.8.

Quest. *Are the Poor despised in Gods sight?*

A. No, he is their refuge, Psal. 9.9.

Quest. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny, Psal. 10.

Q. *What is his reward?*

A. Fire, brimstone, and stormy tempests.

Q. *How many are the righteous?*

A. In earth none; there is not one doth good, no not one, Psal. 14.1.

Quest. *Who shall dwell upon Gods holy hill?*

A. Hee that speaketh truth, slanders not his Neighbour, and gives not his money to usury, Psal. 15.3.5.

Q.

Q. *Of what did* David *Prophecy?*

A. Of Christ.

Q. *Wherein?*

A. In these words; Thou wilt not leave my Soul in the grave, nor suffer thy Holy One to see corruption, Psal. 16.10.

Q. *What is true felicity?*

A. The fruition of Christ Jesus face to face in righteousnesse, Psal. 17.15.

Q. *How do the Godly affect the word of God, and the knowledge of it?*

A. More than gold, than much fine gold, and more than honey, or the honey-comb, Psal. 19.10.

Q. *In what do the men of the world put their trust?*

A. In the things of the world, some in chariots, and some in horse-men, Ps. 20.7.

Q. *In whom do the children of God place their hope and confidence?*

A. In God; We will remember the name of the Lord our God, Ps 20.7.

Q. *What successe have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are risen, and stand upright, Psal. 20.8.

Q. *Whom will the Lord teach in his way?*

A. The humble heart, Ps. 25.9.

Q. *How doth the Lord love us?*

A. More than Father or Mother; for when

when they forsake us, hee will take us up, Psal. 27. 10.

Q. *What is it that upholds the righteous, and keeps them from falling down and fainting?*

A: Faith in God, and hope to see the goodnesse of the Lord in the land of the living, Ps. 27. 13.

Q. *He will not then be angry for ever?*

A. No, his anger indureth but a while, and though sorrow be this night, wee shall have joy to morrow, Ps. 30. 5.

Q. *What must wee do when wee have sinned?*

A. Confesse our wickednesse, though it be against our selves.

Q. *What follows?*

A. Forgiveneſſe, Ps. 32. 9.

Q. *Is it enough to eschew evil?*

A. No.

Q. *What then?*

A. Wee must likewise do that which is good, Ps. 34. 14.

Q. *Doth* David *curse his enemies, and pray for their confusion?*

A. He doth very often, Ps. 35. 4.

Q. *May we do so to ours?*

A: We may not, we are commanded to blesse them, to pray for them, and do them good.

Q. *Was this then any sinfull passion in*

David, *that he so often breaks out into it?*

A. Nothing lesse, the Prophet had not commission onely, but command from the Spirit of God to curse his enemies.

Q. *May the wicked prosper?*

A. Like a green bay tree: but they shall quickly wither, Psal.37.35,36.

Q. *May the righteous be miserable?*

A. Yes, but their inheritance shall be perpetuall, Psal.37.18.

Quest. *Were never any of Gods children beggars?*

An. Yes, no doubt many, *Elias, Lazarus*, &c.

Q. *Why doth* David *professe that he never saw the righteous forsaken, nor their seed begging their bread?*

A. It must either be taken of the Prophets experiment, that himself never saw it: or else the word forsaken, is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Q. *Doth not God know all our miseries and afflictions?*

A. He doth, nothing is hid from him.

Q. *What then needs* David, *or need we so fully to open to him our woe and wretchednesse as* Psal.38.

A. God suffers himself as it were to be moved by the earnestnesse and import-

al

nity of our prayers commending this to us, as the only means to compasse what wee stand in need of from him.

Q. *How was the Psalmist affected with his sinnes?*

A. The number of them being more than the haires of his head, did so oppresse him, that hee could not look up to Gods mercy, his heart failed him.

Q. *Is this the condition of every true beleever?*

A. It is, to bee often dejected and affrighted, disquieted, nay, cast down by reason of the weight and number of their sins.

Q. *Had the Prophet the undoubted faith of the Resurrection?*

A. Hee had, witnesse himself, Godwill redeem my soul from the power of the grave, for he shall receive me, Psal. 49. 15.

Q. *What is the sacrifice that God delights in?*

A. A broken spirit, a broken and a contrite heart.

Q. *Is this sure of Gods acceptance?*

A. It is, God will not despise it, Psal. 51. 17.

Q. *What is the property of natural men?*

A. Foolishly to perswade themselves, that there is no God, or none that considers them.

Q. *What follows from hence?*

A. They go back, and become wholly un-

clean, not one of them doth good, Ps.53.

Q. *What was a speciall fruit of the Psalmists faith?*

A. Fearlesseneſſe of men: In God have I put my truſt, I will not fear what man can do unto me, Ps.56.11.

Q. *What is the vanity of rich men?*

A. They heap up wealth, but know not who ſhall enjoy it, Ps.39.6.

Q. *When the oppreſſed mourn, what doth God?*

A. He gathers their tears in a bottle, and keeps a regiſter of their wrongs, Ps.56.8.

Q. *To what end?*

A. To pour ſo much vengeance upon their oppreſſors heads.

Q. *What encouragement have we to rely on God?*

A. The experience of his former goodneſs, Ps.61.3.

Q. *How doth God finde the true diſpoſition of his people?*

A. By triall.

Q. *How doth he try them?*

A. As ſilver is tried in the fire of affliction, Ps.66.10.

Q. *In the ſea of this life, what hope have we to ſave us from drowning?*

A. A rock.

Q. *What is that rock?*

A. Chriſt Jeſus, Ps.72,5.71.3.

Q.

Q. *Why are Magistrates called Gods?*

A. Because they supply the place of God for the administration of Justice.

Q. *How do they prove to be no Gods?*

A. In that they dye like men, Ps. 82 6 7.

Q. *Hath God made an election of those that shall be saved?*

A. Yes.

Q. *When?*

A. Before the foundations of the earth were laid, Ps. 90. 2.

Q. *Why are the righteous compared to a palm tree?*

A. Because as the wood of that is sweet, so ought they to bee sweet wood for the building of Gods Church; as the leaves of it are green, so ought their words alwayes to be vertuous; as the fruit of it is lasting, so their good deeds ought to bee without ceasing.

Q. *How is God made visible to our mortal eyes?*

A. By his creatures, the light is his cloathing, hee moves upon the wings of the wind, his messengers are flames of fire, his Throne is heaven, and his footstool is the earth.

Quest. *Why doth not the sea overflow the earth?*

A. Because God hath set it bounds which it shall not overpasse, Ps. 104 9.

Quest. *What is the best service of flatterers?*

A. They reward evil for good, and hatred for friendship, Ps. 109. 5.

Q. *What is the inconvenience of an evill tongue?*

A. It woundeth like the sharp arrowes of a mighty man, and burneth like coals of Juniper, Ps. 120. 4.

Q. *How is God to be praised?*

A. With the whole heart, Ps. 9 1.

Q. *How is he to be prayed unto?*

A. Not with feigned lips.

Q. *Who is our best guide?*

A. The spirit of God.

Q. *Whither doth the spirit lead us?*

A. To the land of righteousnes, Ps. 143. 10.

Q. *What is the Lord to them that trust in him?*

A. A fortresse, a bulwark, and a shield, Psal. 144. 2.

The end of the Psalms.

THE PROVERBS of *Salomon.*

Question.

WHat *is a Proverb?*

A. A short saying including much matter.

Q. *What doth it teach?*

A.

A. Wiſdome and underſtanding.

Q. *What is the beginning of wiſdome?*

A. The fear of the Lord, ch. 1. 7.

Q. *Who imbraceth inſtruction?*

A. The wiſe.

Q. *Who refuſeth it?*

A. The fool, verſe 7.

Q. *How doth wiſdome adorn?*

A. Like a chain of gold about the neck verſe 9.

Q. *When ſinners intice us what muſt we do?*

Anſ. Not give conſent, verſe 10.

Q. *How are ſinners diſpoſed?*

A. Their feet are ſwift to evill, ver. 16.

Q. *If wee ſeek after wiſdome, what will ſhe do?*

A. Pour out her mind unto us, and give us underſtanding, verſ. 23.

Q. *If wee deſpiſe wiſdome what will ſhee do?*

A. Laugh at our deſtruction, ver. 26.

Q. *How cometh deſtruction?*

A. Suddenly, like a whirle-wind, v. 27.

Q. *What is the hinderance to the obtaining of wiſdome?*

A. Sloath.

Q. *How doth ſloath reward thoſe that love it?*

A. With death and confuſion, verſ. 32

The Doctrin of the 2 Chapter.

Question

IN what sort must wee seek after wisdome?

A. As after gold and silver.

Q. *Whence cometh Wisdome?*

A. From the mouth of God, verse 6.

Q. *What is the effect of wisdome?*

A. It will preserve us from all vices.

Q. *What is the property of an harlot*

A. To flatter with her lips, ver. 16.

Q. *Whither leads her acquaintance?*

A. To hell, verse 18.

The Doctrin of the 3 Chapter.

Question.

TO keep the Commandements of God, what profit is it?

A. Prosperity, and length of life, verse 3

Q. *What Jewels must wee hang about our necks?*

A. Mercy and truth.

Q. *Where must they be set?*

A. In the Table of our heart, ver. 3.

Quest. *Why doth God give riches unto men?*

A: By them to honour him, verse 6.

Q. *What is the reward of that honour?*

A. Our barnes shall bee filled with abundance

bundance, and our presses burst with new wine, ver. 10.

Q. *In what sort must men be wise?*

A. Not in their own conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, ver. 12.

Q. *At what rate is wisdome valued?*

A. To bee more wroth than Gold or pearl, ver. 15.

Q. *What be the handmaids of wisdome?*

A. Long life, verse 16. pleasant dayes, verse 17. security of soul and body, vers. 23, 24, 25.

Q. *What vices are else forbidden in this Chapter?*

A. All malice or desire to hurt, vers. 29. all causeless contention, ver. 30. All scorning and scoffing, verse 34.

Q. *Why are these vices forbidden?*

A. Because they are abomination before the Lord, verse 32.

The Doctrin of the 4 Chapter.

Question.

HOw are the wicked fed?

A. With the bread of extortion, and the wine of violence, verse 17.

Quest. *What infecteth the whole course of life?*

A. A corrupt heart, false lips, and wanton eyes.

Queſt. *What puriſieth the whole courſe of life?*

A. A clean heart, a true tongue, and a chaſte eye, verſ. 23, 24, 25.

The Doctrin of the 5 Chapter.

Queſtion.

HOw *ſeemeth luſt at the firſt?*

A. As ſweet as honey, ver. 3.

Q. *How is the end?*

A. As bitter as wormwood, verſe 4.

Q. *What hurt bringeth it to the Body?*

A. It conſumeth the fleſh, verſe 11.

Q. *What to the purſe?*

A. It leaves our goods in the hands of ſtrangers, verſe 10.

Q. *Is there any thing elſe to be learned in this Chapter?*

A. To live upon our own labours, verſe 15. To be charitable to others, verſ. 16. To keep wedlock unviolated, verſe 18. 19.

Q. *Why ought wee to bee careſull of theſe things?*

A. Becauſe wee always walk in the ſight of the Lord, verſ. 21.

The Doctrin of the 6 Chapter.

Queſtion.

IN *what caſe is hee that is ſurety for another man?*

A.

A. Snared with the words of his own mouth.

Q. *What learn we by the piſmire?*

A. Diligence.

Q. *How?*

A. To labour in ſummer to prevent the want of winter.

Q. *How commeth poverty upon the ſloathfull?*

A. Like an armed man.

Queſt. *Which bee the ſix things that God hates?*

A. Firſt, haughty eyes; Secondly, a lying tongue; Thirdly, a heart imagining evil; Fourthly, feet ſwift to ſhed blood; fifthly, a falſe witneſſe; Sixthly, ſowers of contention, verſ. 17, 18, 19.

Q. *What is our ſpeciall duty to our Parents?*

A. Obedience to follow their inſtruction.

Q. *How many wayes doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonneſſe of her looks, ver. 24, 25.

Q. *Is adultery worſe then theft?*

A. Yes.

Q. *Why?*

Anſw. Becauſe theft may bee redeemed, but Adultery deſtroyeth the Soul, and

the

the reproach thereof can never be put away ver 31,32,33.

The Doctrin of the 7. Chapter.

Question.

WHy is lust called a deed of darkness?

A. Because commonly it practiseth in the night, when the air is dark and black, ver. 9.

Q. The reason of it?

A. Such is the guilt of conscience, as it covets darknesse to shadow the filthinesse thereof.

Q. What are the markes of an harlot?

A. A wandring foot, ver. 13. an impudent face, ver. 14. and an inciting tongue, ver. 15,16,17.

Q. What is he like that yeeldeth to the inticement of lust?

A. An oxe led to the slaughter, a fool that goeth to the stocks, or a bird that hasteth to the snare, ver. 22,23.

The doctrin of the 8 Chapter.

Question.

IS wisdome any niggard of her good Graces?

A. No, shee cryeth out unto men in the Gates, and in the entry of their houses, in the

the top of the high places, and by the high-way side, ver. 2, 3.

Q. *What doth she promise?*

A. The knowledge of excellent things.

Q. *How doth she induce the minds of men to follow her?*

A. By promising unto them, that her doctrin shall be easie and plain, ver. 9.

Q. *What in this book is understood by the name of wisdome?*

A. The word of God, and the doctrin of the Preachers, which is easie to all them that have a desire to learn.

Q. *Of what continuance is wisdome?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountains setled, ver. 23, 24, 25.

The doctrin of the 9 Chapter.

Question.

IN *this chapter how doth wisdome allure her followers?*

A. By calling them to a sumptuous banquet.

Q. *What is meant by that banquet?*

A. The word of God, and the ministration of the Sacraments.

Q. *In the third verse it is said.* A foolish woman is troublesome: *what understand you by the foolish woman?*

A.

A. Ignorant Preachers.

Q. *What is their Doctrin?*

A. Like ſtoln waters, ſweet to the fleſh, but unpleaſant to the ſpirit, ver. 17, 18.

The doctrin of the 10 Chapter.

Queſtion.

WHat are the vices and vertues deciphered in this chapter for our inſtruction?

A. The firſt are wiſdome and folly.

Q. *What is the good that commeth by Wiſdome?*

A. A wiſe ſon maketh a glad father.

Queſt. *What is the hurt that commeth by folly?*

A. A fooliſh Sonne is a heavineſſe to his Mother.

Q. *What are the ſecond?*

A. Sloath and diligence.

Q. *What is the inconvenience of ſloath?*

A. A ſloathfull hand maketh poor, ve. 4.

Q. *What profit comes by diligence?*

A. The hand of the diligent makes rich.

Q. *What are the third?*

A. Righteouſneſſe and impiety.

Q. *What is the good that commeth by righteouſneſſe?*

A. The memorial of the juſt ſhall bee bleſſed.

Q.

Q. *What is the hurt that commeth by impiety?*

A. The name of the wicked shall rot, ver. 7.

Q. *What are the fourth?*

A. Innocency and guilt of conscience.

Q. *What is the good that cometh by innocency?*

A. Hee that walketh uprightly, walketh boldly.

Q. *What is the hurt that commeth by guilt of conscience?*

A. Fear and shame, for hee perverteth his wayes, and hee shall bee made known, ver. 9.

Q. *What are the fifth?*

A. Love and hatred.

Quest. *What is the good that commeth by love?*

A. It covereth offences, verse 12.

Quest. *What is the hurt that commeth of hatred?*

A. It stirreth up contentions.

Q. *What are the sixth?*

A. Silence and much babling.

Q. *What is the good that commeth by silence?*

A. Hee that refraineth his lips, is wise verse 19.

Q. *What is the hurt of much babling?*

A. In many words there cannot want iniquity.

The

The Doctrin of the 11 Chapter.

Question.

WHat *are false ballances?*

A. An abomination before the Lord.

Q. *What doth a true weight?*

A. Please him, ver. 1.

Q. *When pride goes before, what follows?*

A. Shame, ver. 1.

Q. *How is lowlinesse rewarded?*

A. With wisdome and honor.

Quest. *Can riches deliver in the day of wrath?*

A. No.

Q. *What is our refuge then?*

A. True righteousnesse, ver. 4.

Q. *How is the way of the righteous?*

A. Direct and streight.

Q. *How is the way of the wicked?*

A. Crooked and stumbling, ver. 5.

Q. *Whither leads the path of the one?*

A. To life.

Q. *Whither leads the path of the other*

A. To death, vers. 19.

Q. *Can friendship defend evil deeds?*

A. No, but in the end they shall bee punished vers. 21.

Q. *How shall bee be rewarded that is vertuously liberal?*

A. With increase.

Q.

Q. *How he that ſpareth more then is convenient?*

A. With poverty and indignation, v. 24.

Q. *How ſeemeth a woman without diſcretion?*

A. Like a jewel of Gold in a ſwines ſnout, ver. 22.

Q. *Whom do the people curſe?*

A. Hoorders up of corn.

Q. *And whom will they bleſſe?*

A. Such as bring it forth to ſell, ver. 26.

The Doctrin of the 12 Chapter.

Queſtion.

WHat *is a vertuous woman to her Husband?*

A. A Crown of Gold upon his head.

Q. *And what is ſhee that maketh her huſband aſhamed?*

A. Corruption to his bones, verſe 4.

Q. *How do the godly and wicked differ?*

A. Firſt, in their thoughts: the thoughts of the juſt are right; but the Counſells of the wicked are deceitfull. Secondly, in their words: the talk of the wicked is to lye in wait for blood; but the mouth of the righteous will deliver them verſe 6. Thirdly, in their works; the wicked worketh a deceitfull work, but hee that ſoweth righteouſneſſe, ſhall receive a ſure reward,

ward, ch. 11. 18. Fourthly, in their end; the wicked perish, but the house of the righteous shall stand, verse 7.

Quest. *Are not many men despised for poverty?*

A. Yes.

Q. *But what is he that is poor, and liveth of his own labour?*

A. Better than he that boasteth and lacketh bread, verse 9.

Questi. *What are the words of a perverse tongue?*

A. Like the pricking of a sword.

Q. *Why?*

A. Because they provoke others to anger, verse 18.

The Doctrin of the 13 Chapter.

Question.

WHat *is the chief use of the tongue?*

A. To glorify God.

Q. *Using it so, what follows?*

A. That a man shall receive much good by the fruit thereof, verse 2.

Q. *What is one property of a slug gard?*

A. To desire much, but to take pains for nothing.

Q. *How is he rewarded?*

A. His soul is still empty, and hee finds no relief, verse 4.

Q.

Q. *There are two sorts of men, which under the name of riches, shew themselves both dissemblers, which be they?*

A. He that maketh himself rich, and hath nothing; and hee that maketh himself poor having much wealth, vers. 7.

Q. *But those quallities being referred to the goods of the mind, what is the fault of the first?*

A. Vain-glory, to bee proud of that hee hath not.

Q. *What is the fault of the second?*

A. Not any at all, but rather a commendable modesty, that although hee bee vertuous, yet hee had rather other men should speak of it then himself, verse 7.

Quest. *What shall become of evill gotten goods?*

A. They shall waste.

Q. *What of those that are truely gotten?*

A. They shall increase, verse 11.

Quest. *When hope is deferred, what doth it bring?*

A. Faintnesse of heart.

Quest. *But once accomplished, what is it then?*

A. A tree of life, verse 12.

Q. *What is it to be obedient?*

A. It makes a man gracious.

Q. *What is it to be disobedient?*

A.

A. It maketh a man to be hated, verſ. 15.

Q. *When wee ſend forth a meſſenger, what muſt our care be?*

A. That he be vertuous and wiſe.

Q. *Why?*

A. Becauſe a wicked meſſenger procureth much hurt to himſelf and others, but a faithfull Ambaſſador is a preſervation to both ver. 17.

Q. *How ſhall he be rewarded that refuſeth inſtruction?*

A. With poverty and ſhame.

Q. *How he that imbraceth diſcipline?*

A. He ſhall be honoured ver. 18.

Q. *What company ought wee to keep?*

A. The wiſe, ſo we ſhall be wiſer.

Q. *What company ought we to ſhun?*

A. The company of fools, becauſe with them we ſhall be afflicted, ver. 20.

Queſt. *To ſpare the rod of correction towards our Children when they offend, is it love?*

A. No, but rather hatred.

Q. *Who loveth children then?*

A. He that chaſtiſeth them ver. 24.

The Doctrin of the 14 Chapter.

Queſtion.

WHat is a wiſe woman in an houſe?

A. A bleſſing to increaſe.

Q.

Q. *But what is a fooliſh?*

A. A curſe, to decay and ruine, ver. 10.

Q. *What is the way that ſeemeth right, but the iſſues thereof are death?*

A. The allurements to pleaſure, v. 12, 13.

Q. *How do we decline from God?*

A. In following the world.

Queſt. *What ſhall our ſucceſſe be in the end?*

A. Wee ſhall bee made weary of our ways, verſ. 14.

Q. *When a tale is told, muſt we give credit ſtreight?*

A. No, but conſider the circumſtances, ver. 15.

Q. *Who runs into ſin without fear or conſideration?*

A. A fool.

Queſt. *Who feareth, and departeth from ſin?*

A. The wiſeman, verſ. 16.

Queſt. *Wherein conſiſteth the honour of a King?*

A. In the multitude of good Subjects, ver. 28.

Q. *Who exalteth wiſdome?*

A. He that is ſlow to wrath.

Q. *Who exalteth folly?*

A. He that is of a haſty mind, ver. 29.

Queſt. *What doth hee that oppreſſeth the poor?*

A.

A. Reproach God that made him.

Q. *What doth hee that sheweth mercy to the poor?*

A. Hee honoureth him that made him, ver. 31.

Q. *Wherein hath a Master pleasure?*

A. In a vertuous and wise servant.

Q. *Wherein is hee displeased?*

A. Toward him that is vicious and lewd, ver. 35.

The Doctrin of the 15. Chapter.

Question.

WHat pacifieth wrath?

A. A soft answer.

Q. *What stirreth up anger?*

A. Froward words, ver. 1.

Quest. *Who speaketh right and according to knowledge?*

A. The tongue of the wise.

Q. *Who babbleth, and useth vain words?*

A. The mouth of the foolish, ver. 2.

Q. *From whom is nothing hid?*

Answ. From the eyes of the Lord, for hee beholdeth both the evill and the good, ver. 3.

Qu. *Doth his sight pierce into the depth of hell?*

A. Yes.

Q. *What learn you by that?*

A.

A. That hee much more seeth into the hearts of men, vers. 11.

Quest. *When the heart is joyfull, what follows.*

A. A chearfull countenance.

Q. *When the heart is sad what insues?*

A. Heavinesse of look, ver. 13.

Q. *How live the wicked?*

A. In continuall horror.

Q. *How the upright in conscience?*

A. As a continual feast, ver. 15.

Q. *Are the richest men most happy?*

A. No, better is a little with the fear of the Lord, then great treasure with trouble, ver. 16.

Q. *How is homely fare made sweet and delicate?*

A. By love, for better is a dinner of green herbs with love, than a stalled oxe with hatred, ver. 17.

Q. *What follows the angry man?*

A. Woe and strife.

Q. *What follows the gentle and meek?*

A. Peace and quietnesse, ver. 18.

Quest. *How seemeth the way of the slothfull?*

A. As an hedge of thorns.

Q. *Why?*

A. Because he alwayes findeth some stay, and dares not go forward.

Q. *How seemeth the way of the diligent?*

A.

A. Plain and ſmooth, though never ſo rugged.

Q. *Why?*

A. Becauſe hee is diſmayed at nothing, ver. 10.

Queſt. *Where do mens thoughts come to nought?*

A. Where counſell is wanting.

Q. *Where do they proſper?*

A. Where much counſell is uſed, ve. 22.

Q. *If wee will live, what way muſt wee tread?*

A. On high, that is, our converſation muſt be in Heaven.

Q. *Where lies the way to death?*

A. Below, that is, in living after the faſhion of the world, verſ. 24.

Q. *When are words moſt acceptable?*

A. When they are ſpoken in due ſeaſon, ve. 23.

Q. *To whom is the Lord near when they pray?*

A. To the Godly.

Qu. *To whom is he farre off?*

A. To the wicked, ver. 29.

The Doctrin of the 16 Chapter.

Queſtion.

WHo is the guide of the tongue?

A. The Lord, for without him we are

are not able to ſpeak a good word, verſe 1.

Queſt. *What is the moſt abuſe amongſt men?*

A. Self-conceit.

Q. *How?*

A. In that every mans wayes are clean in his own ſight.

Q *But who deſproveth them?*

A. The wiſdome of the Lord that tryeth the ſpirit, verſe 2.

Q. *Are all things created for the glory of God?*

A. All things.

Q. *What, the wicked?*

A. Yea, the wicked, that in their deſtruction he may be glorified, verſe 4.

Q. *What is a ſign our ſins are forgiven?*

Anſw: An upright life after repentance, verſe 6.

Q. *How ought a King to ſpeak?*

A. With divine lips.

Q. *How is that?*

A He muſt neither profane nor tranſgres in judgement, ver. 10.

Q. *What followeth of that?*

A. His throne ſhall be eſtabliſhed, v. 12.

Q. *What is the wrath of a King?*

A. The meſſenger of death.

Q. *What is his favour?*

A. Life, or elſe as a cloud of the latter rain ver. 14. 15.

Queſt. *What is the Gentleman-uſher to deſtruction?*

A. Pride, ver. 18.

Q. *To what is underſtanding compared?*

A. To a well of life.

Q. *Why?*

A. Becauſe it overflows with all ſweetneſſe of diſciplin, ver. 22.

Q. *To what are the lips of an evil man compared?*

A. To a conſuming fire.

Q. *And why?*

A. Becauſe hee deſtroyeth himſelf, and others, ver. 27.

Q. *Who ſetteth diviſion amongſt men?*

A. A Tale-teller, ver. 28.

Q. *What is vertuous old age?*

A. A Crown of glory, ver. 31.

Q. *Who is the moſt valiant?*

A. Not he that vanquiſheth a City, but he that bridles his own fury, ver. 32.

The Doctrin of the 17 Chapter.

Queſtion.

DO not high words become a fool?

A. No.

Queſt. *What doth much leſſe beſeem a Prince?*

A. A lying tongue.

Q. *What is the vertue of bounty?*

A. Like the vertue of a precious ſtone,

Q. *How is that?*

A. As the one draweth the eyes of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people ver. 8.

Q. *What is the nature of moſt Princes?*

A. They will not be reproved.

Q. *What if they be?*

A. They will be offended with them that do it, ver. 9.

Queſt. *What is a ſharp word to a good nature?*

A. More then a hundred ſtripes to a perverſe fool, ver. 10.

Queſt. *Is a fool in his folly to be ſhunned?*

A. Yes, as much as a Bear robbed of her whelps, ver. 12.

Queſt. *From whom ſhall evill never depart?*

A. From him that rewardeth evill for good, ver. 13.

Q. *May we juſtify the wicked?*

A. No.

Q. *May we condemn the juſt?*

A. Neither.

Q. *And why ſo?*

A. Becauſe to do either, is abominable before the Lord, ver. 15.

Quest. *What good doth a fool get by his wealth?*

A. Nothing, if hee seeks not wisdome, verse 16.

Q. *How is a friend known?*

A. By his good will at all times, ver. 17.

Q. *When is a fool counted wise?*

A. When he holdeth his peace, verse 18.

The Doctrin of the 18 Chapter.

Question

IS *there any defect in wisdome?*

A. No, it is like deep waters, or the wel-spring of a flowing river, that is never empty, ver. 4.

Q. *How is a fool insnared?*

A. By his own lips, verse 7.

Q. *Who is the sloathfull kin unto?*

A. To him that is a great wafter, ver. 9.

Q. *How?*

A. As the one gets nothing, so the other spends all, and both their lives end in poverty.

Q. *What is the meanes to raise to honour?*

A. Humility, ver. 12.

Q. *What procureth audience before big persons?*

A. Gifts, vers. 16.

Q. *How do the words of the rich and poor differ?*

A. The one ſpeaketh roughly, as depending on his wealth; the other meekly, as fearing poverty, ve. 23, and ch. 10. 15.

The Doctrin of the 19 Chapter.

Queſtion.

WHo *gathers many friends?*
A. He that is rich.
Q. *Who is deſtitute of comfort?*
A. He that is poor.
Q. *Who ſhall not eſcape unpuniſhed?*
A. A falſe witneſſe.
Q. *Who is he that ſhall periſh?*
A. A teller of lyes, ver. 9.
Q. *What is it to defer anger, and paſſe over offences with a charitable mind?*
A. Diſcretion in the Soul, and glory to God, verſe 11.
Q. *What is the Kings wrath compared unto?*
A. To the roaring of a Lyon.
Q. *To what his favour?*
A. To the morning dew.
Q. *From whence have we riches?*
A. By inheritance from the world.
Q. *But from whence a vertuous wife?*
A. From the hands of the Lord, v. 14.
Q. *Who lendeth to the Lord?*
A. Hee that hath mercy upon the poor, and he will be his recompence, v. 17.

Q. *Who is better then a rich lier?*

A. A poor man that is true, ver. 22.

Q. *How are the simple and ignorant admonished?*

A. By the punishment of the scornful, ver. 25.

The Doctrin of the 20 Chapter.

Question.

WHy *must we beware of much wine?*

A. Because wine-bibbers are scoffers and apt to quarrel, ver. 1.

Q. *Is it disgrace to cease from strife?*

A. No, but an honour.

Q. *Why?*

A. Because every fool will be medling, ver. 3.

Q. *Why will not the sloathfull plow?*

A. Because it is winter.

Qu. *What shall bee therefore do in Summer?*

A. Beg, ver. 4.

Q. *What doth drousinesse cause?*

A. Poverty.

Q. *What doth watchfullnesse bring?*

A. Plenty of bread, ver. 13.

Q. *How seems the bread of deceit?*

A. Sweet at the first.

Q. *How afterward?*

A. Like gravel in the mouth, v. 7.

The Doctrin of the 21 Chapter.

Question.

Who is highest in authority under God?

A. The King.

Q. *Can he do all things as pleaseth him?*

A. No, no other then God hath appointed.

Q. *Why so?*

A. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.

Q. *Is not the company of a contentious woman irksome?*

A. Yes, and it is better to dwel in a corner of the house top, then with such a one in a wide Palace, verse 9. and 10.

Q. *Who shall cry, and not be heard?*

A. He that stoppeth his ears at the crying of the poor, verse 13.

Q. *What is it to wander out of the way of knowledge?*

A. All one as to remain amongst the dead, ver. 16.

Quest. *Which is the better, wisdome or strength?*

A. Wisdome.

Q. *How prove you that?*

A. Because Wisdome overthroweth the confidence of the mighty, ve. 22.

Q. *May any thing prevail against the decree of the Lord?*

A. No, neither wisdome, understanding, nor counsell, ver. 30.

The Doctrin of the 22 Chapter.

Question.

What is the estimation of a good name?

A. More worth than riches, v. 1

Q. *Why must wee fly the path of the froward?*

A. Because their way is full of thorns and snares, ver. 5.

Q. *When wee see a plague hang over us for our offences, what must we do?*

A. Hide our selves under the shadow of Gods mercy, by calling upon his name.

Quest. *But what do the foolish at such a time?*

A. Go on still without repentance, and are punished, ver. 3.

Q. *To make children prove vertuous old men, what shall we do?*

A. Instruct them therein in their youth, ver. 6.

Q. *Why is borrowing grievous?*

A. Because the borrower is servant to the lender, ver. 7

Q. *Who kindles strife?*

A. The scorner.

Q.

Q. *How must we quench it?*

A. By casting out the scorner, verse 10.

Quest. *Whose familiarity ought Princes to use?*

A. Such as are pure of heart, verse 11.

Q. *What will the Lord do to them that rob the poor?*

A. Spoil the Soul of them, as they spoiled theirs, verse 22, 23.

Quest. *With whom is it dangerous to converse?*

A. With the angry and furious man, v. 24.

The Doctrin of the 23 Chapter.

Question.

AT the Table of a Ruler, what must we remember?

A. Sobriety, verses, 1, 2, 3.

Q. *What is correction to a child?*

A. Deliverance from destruction, ve. 14.

Q. *Is envy forbidden?*

A. Yea, against sinners.

Q. *How?*

A. Not to vexe our selves at their prosperity, nor grieve in that wee are not like them, verse 17.

Q. *Why?*

A. Because they shall bee cut down like grasse, and wither; but our hope shall

continue, Ps. 37. 1.

Q. *Why must not wee keep company with drunkards and gluttons?*

A. Because their lives are odious; and their end poverty, ver. 21.

Q. *What part of our body must we dedicate to wisdome?*

A. Our heart, verse 26.

Q. *Why is a whore compared to a deep ditch?*

A. Because she devoureth the souls of many, ver. 27.

Q. *To whom is woe, sorrow, wounds, and redneſſe of eyes?*

A. To them that tarry long at the wine, ver. 30.

Queſt. *What other inconveniences follow drunkenneſſe?*

A. Though it bee pleaſant at the firſt, it biteth like a ſerpent in the end, it kindleth luſt, and makes a man ſenſeleſſe of wrongs, ver. 32, 33, 34.

The Doctrin of the 24 Chapter.

Queſtion.

How is warre to be enterpriſed?

A. Adviſedly, and with counſell, ver. 6.

Q. *When is a mans courage tryed?*

A. In the day of adverſity, ve. 10.

Q.

Q. *What must we do when we see the innocent oppressed?*

A. Deliver them.

Q. *But if wee do not, are we excused to say we know not?*

A No, for God which searcheth the heart sees the contrary, ver. 11, 12.

Q. *What danger is hee in that rejoyceth at another mans fall?*

A. To turn the wrath of God from the other upon himself, ver. 17, 18.

Quest. *Who is to be abhorred of the whole world?*

A. He that saith to the wicked, thou art righteous, ver. 24.

Q. *Who is to bee reverenced of the whole world?*

A. He that boldly rebuketh the wicked, ver. 25.

Q. *In what state is the field of the slothfull?*

A. Overgrown with thornes and nettles, ver. 31.

Q. *What instruction receive we thereby?*

A. To beware of the like sin.

Quest. *What are the words of the slothfull?*

A. Yet a little sleep, a little folding of the armes; or, there is a Lion without, &c. that so he may still cherish his lazie humour ver. 33.

The

The doctrin of the 25 Chapter.

Question.

WHen is a Prince a meet vessel for the Lords use?

A. When he is purged from vice, and the corruption of lewd counsellers, ve. 5.

Q. What are words spoken in a fit place compared unto?

A. Apples of gold set in pictures of silver, ver. 11.

Q. What is a faithfull messenger to him that sent him?

A. As cold in extremity of heat, v. 13.

Q. To what may wee liken him that boasteth of false liberality?

A. To clouds and wind without rain, making a great shew without any performance, ver. 14.

Q. How must we taste the pleasures of this world?

A. As wee would honey, moderately, lest we surfeit, ve. 16.

Q. What is he like unto that beareth false witnesse against his neighbour?

A. A hammer, a sword, or the sharp arrow.

Q. Why?

A. Because his words bruise and wound, verse 18.

Q.

Q. *What is the unfaithfull like unto in the time of trouble?*

A. A broken tooth, or a sliding foot, v. 19.

Quest. *To take a mans garment from him in winter, what is it like unto?*

A. Vinegar poured upon Allome, because as the Vinegar dissolveth the Allome, so doth such cruelty undoe the needy, ver. 20.

Q. *Must we hate him that hateth us?*

A. No, but give him bread, if hee bee hungry, and drink, if hee be thirsty, and so by noting our courtesy, his own conscience shall reclaim him, verses 21, 22.

Q. *What is he like that cannot bridle his own nature?*

A. A City without walls, subject to any danger, verse 28.

The Doctrin of the 26. Chapter.

Question.

IS honour unmeet for a fool?

A. Yea, as inconvenient as snow in harvest, verse 1.

Q. *Need we to fear the curse that is causelesse?*

A. No more than the sparrow doth the Fowler, when she is in her flight, v. 2.

Q. *To whom belongs a spur or whip?*

A.

A. To the horse.

Q. *To whom the rod?*

A. To the fool, ver. 3.

Q. *What is it to give honour to a fool?*

A. Even the same as to hide a pearl among a heap of stones, ver. 8.

Q. *Of whom is there lesse hope then of a fool?*

A. Of him that is wise in his own conceit, ver. 12.

Q. *What is it to meddle in a braul?*

A. As much as to take a curst dog by the eares, ver. 17.

Q. *What doth the deceitfull man in his rage?*

A. Mischief, and saith, it is a jest, like him that is mad, throwing firebrands abroad, and must be born withall, because he is mad, ver. 18, 19

The Doctrin of the 27 Chapter.

Question.

OF whom must we be praised?

A. Not of our selves but of others ver. 2.

Q. *What is anger?*

A. Cruel.

Q. *What is envy?*

A. Not to be stood against, ver. 4.

Q. *Why may we not boast of to morrow?*

A.

A. Becauſe wee know not what the ſucceſſe of the day will bee ver. 1.

Q. *What are the wounds of a lover?*

A. Faithful.

Q. *What are the kiſſes of an enemy?*

A. Dangerous.

Q. *Who deſpiſeth delicate meats?*

A. He that is full.

Q. *Who thinketh bitter things ſweet?*

A. The hungry ſoul, ver. 7.

Q. *Is the hearty counſell of a friend pleaſant?*

A. Yes, as an oyntment of perfume, ſo doth it rejoyce the heart, ver. 9.

Q. *In time of extremity what muſt wee cleave to?*

A. Rather a neighbour near hand, than a Brother far off, verſ. 10.

Queſt. *Can a contentious woman be concealed?*

A. No more then the wind, ver 16.

Q. *Ought not hee that attendeth to be recompenced?*

A. Yes, as hee that keepeth the Fig-tree ſhall eat the fruit thereof.

Q. *May the eye of man be ſatisfied?*

A. No more than the grave, which is never full.

Q. *May a fool be ſeparated from his folly?*

A. No, not if you bray him in a mortar with a peſtle, ver. 22.

Q.

Q. *What is the duty of a Pastor?*

A. To know the estate of his flock, and to be watchfull over them, ve. 23.

The Doctrin of the 28 Chapter.

Question.

WHat *is the terrour of a guilty conscience?*

A. To flye though no man pursue.

Q. *What is the security of Innocency?*

A. To be confident as a Lyon, verse 1.

Quest. *What causeth the change of many Princes?*

A. The transgression of the Land, v. 2.

Q. *For whom doth the Usurer gather his wealth?*

A. Not for himself, but for some other that will use it better.

Q. *Who shall obtain mercy?*

A. He that confesseth his sins.

Q. *Who not?*

A. He that hideth his offences, verse 13.

Q. *Is it good to set a wicked Ruler over the people?*

A. No, for he will behave himself like a roaring Lyon, or hungry bear, verse 15.

Q. *Shall goods ill gotten prosper?*

A. No, they shall vanish, ver. 20. and ch. 20, 21.

Q. *Shall a man that rebuketh, finde favour with the wicked?*

A.

A. Yes, in the end, more than he that flatters him, ver. 23.

Q. *What is he that robbeth Father or Mother?*

A. Beside a thief, a destroyer, ver. 24.

The Doctrin of the 29 Chapter.

Question.

What is it to stand against correction?

A. Obstinacy, a disease incurable, ver. 1.

Q. *What comes by the authority of the righteous?*

A. Joy and comfort.

Q. *What when the wicked rule?*

A. Sorrow and sighing, ver. 2.

Q. *How is a Kingdome preserved?*

A. When the Magistrats are just.

Q. *How is it brought to ruine?*

A. When the Magistrates take bribes, ver. 4.

Q. *What is the end of flattery?*

A. Deceit, verse 5.

Q. *How is the fool known?*

A. By his lavish speech, he poureth forth his mind at once.

Q. *How is a wise man known?*

A. By his taciturnity: he will not speak but upon occasion, ver. 11.

Q. *How doth wickednesse increase?*

A.

A. With the number of them that commit wickednesse, ver. 16.

Q. What doth too much lenity?

A. Make a servant presume to bee as a son, verse 21.

The Doctrin of the 30 Chapter.

Question.

WHat is the danger that poverty may fall into?

A. Theft.

Q. What is the danger that wealth may fall into?

A. Forgetfullnesse of God.

Q. What kind of life must we pray for?

A. A competency, neither too much, nor too little, ver. 8, 9.

Q. What kind of people are those whose teeth are swords, and whose jaws are Knives to eat up the poor?

A. Usurers and Extortioners, ver. 14.

Q. Which be the four things that are never satisfied?

A. The grave, the barren-womb, the earth for water, and the fire for fuel, v. 16.

Q. What are the three things that are hid, and the fourth that cannot be known?

A. The way of an Eagle in the air, the path of a serpent over a rock, the course of a ship in the sea, and the haunt of a man

man with a maid, ver. 19.

Q. *What are the four things that commonly abuse the estate, whereunto they are called?*

A. A servant put in authority, a fool at a banquet, a hatefull woman married, and a handmaid the heir to her mistresse, verse 23.

Q. *Which are the four small creatures that give checks to men for wisdome?*

A. The Pismire that prepareth meat in Summer against Winter; the Cony, that builds her house in the rock; the Grashopper, that observeth order, yet hath no Ruler; and the Spider that takes hold in Kings Palaces, ver. 25, 26, 27, 28.

The Doctrin of the 31 Chapter.

Question.

WHat learn you in this chapter?

A To be chaste and temperate

Q. *Chaste as how?*

A. In these words, give not thy strength to women.

Q. *Temperate as how?*

A: To refrain from drinking of wine, ver. 4.

Q. *What learn you else?*

A. How to know a vertuous woman.

Q. *How is a vertuous woman known?*

A.

A. By her painfullneſſe; ſhee ſeeketh wool and flax, and labours chearfully, verſe 13. By her watchfullneſſe; ſhee will riſe while it is yet night, ve. 15. By her providence; with the fruit of her hand ſhe planteth a vineyard, verſe 16. By her charity; ſhee ſtretcheth out her hand to the poor, v. 20. and by her faith; In the latter day ſhe ſhall rejoyce, &c. ver. 25.

The end of Proverbs.

ECCLESIASTES, or the PREACHER.

Queſtion.

WHo wrote this Book?

A. Salomon.

Queſt. *Why is it called by the name of a Preacher?*

A. Becauſe *Salomon* by way of exhortation, labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heavenly bleſſednesſe:

The Doctrin of the 1 Chapter.

Queſtion.

WHat *are the pleaſures of this life?*

A. Vanity of vanities, ver. 2.

Q. *Is there any thing under heaven that a*

man

a man may ſay hath not been before?

A. Nothing, ver 10.

Q. *Is wiſdome likewiſe vain?*

A. Yes, and vexation of ſpirit, ver. 17.

The Doctrin of the 2 Chapter.

Queſtion.

WHerein then conſiſteth happineſſe? *in mirth and joy?*

A. No, ver. 2.

Q. *In banqueting?*

A. No, verſe 3.

Q. *In ſumptuous buildings?*

A. No, verſe 4.

Q. *In gold and ſilver?*

A. No, verſe 5.

Q. *In multitude of ſervants?*

A. No, verſe 7.

Q. *In authority?*

A. No, verſe 8.

Q. *What is the reaſon?*

A. Becauſe they are all tranſitory, and leave behind them vexation of ſpirit, verſe 11.

Q. *Wherein is the fool and wiſe man alike?*

A. In death, verſe 16.

Q. *What are the daies of man?*

A. Travell and ſorrow, verſe 23.

The Doctrin of the 3 Chapter.

Queſtion.

WHat *is here ſet down?*

A. The mutability of time.

Q. What learn we by that?

Anſ. Firſt, that nothing in this world is permanent, Secondly, not to be grieved if we have not all things at once, nor enjoy them ſo long as we would, from ver. 1. to the 8.

Q. Why can we have nothing but by painfull trave.?

A. Becauſe thereby the Lord doth humble us, ver. 10.

Q. Are the conditions of men and beaſts alike

A. Yes, touching the death of their bodies, ver. 19.

Q. How do they differ?

A. The one is partaker of reaſon, the other is governed by ſenſe; the one periſheth Body and Soul, the other liveth eternally.

Q. How both in body and ſoul?

A. After the reſurrection of the fleſh.

The Doctrin of the 4 Chapter.

Queſtion.

HOw doth hee further prove vexation of ſpirit?

A,

A. In that the innocent are ſtill oppreſſed, and no man comforteth them, ver. 1.

Q. *How is the poor man preferred before the King?*

A. By wiſdome, ver. 13.

Q. *What is the bond of friendſhip?*

A. Society.

Q. *What is the benefit of ſociety?*

A. Mutuall comfort and help, one man of another, ver. 10, 11, 12.

The Doctrin of the 5 Chapter.

Queſtion.

IN *ſpeaking to God, what muſt we avoid?*

A. Temerity and multitude of words.

Queſt. *Who doth ſee the oppreſſion of the poor?*

A. The Lord.

Q. *Who ſhall redreſſe them?*

A. He that ſees them, ver. 8.

Q. *What learn we by this?*

A. Not to be aſtoniſhed at the malice of the world, ſince our Revenger lives.

Q. *How is the deſire of the covetous?*

A. Inſatiable, ver. 10.

Q. *For what is the night appointed?*

A. For reſt to all creatures.

Q. *How reſts the covetous man?*

A. Unquietly.

Q.

Q. *How reſts the labourer?*

A. His ſleep is ſweet unto him, ver. 11.

The Doctrin of the 6 Chapter.

Queſtion.

HOw *is the rich man miſerable?*

A. In that God hath given him much treaſure and wealth, and hee wanteth the power to injoy it, verſe 2.

Q. *How cometh that to paſſe?*

A. Either by parſimony, loſſe, or ſudden death.

The doctrin of the 7 Chapter.

Queſtion.

WHy *is the day of death, better than the day of birth?*

A. Becauſe our birth is the entrance to ſorrow and affliction, and our death the gate to joy and happineſſe, ver. 1.

Queſt. *Why is it better to go into the houſe of mourning, than into the houſe of laughter?*

A. Becauſe in the houſe of mourning we ſhall behold the judgment of God, and thereby learn to amend our lives, ver. 2.

Q. *Why is it better to hear the rebuke of a wiſe man, than the ſong of a fool?*

A. Becauſe the one is inſtruction, the other

other loſſe of time.

Queſt. *What is the perverſuſſe of the world?*

A. That the juſt ſometime periſh, and the wicked man continueth long in his malice, ver. 17.

Q. *When we are admoniſhed to leave Wickedneſſe, what muſt we do?*

A. Come at the firſt call.

Chapter 8.

Queſtion.

WHom doth a Tyrant hurt?

A. Himſelf as well as others, v. 9.

Q. *Doth God puniſh ſinners?*

A. Yes.

Q. *Wherefore?*

A For their tryall, and to their greater comfort, ver. 12, 13, 14.

Chapter 9.

Queſtion.

DOth *proſperity and adverſity teach us whom God loveth, and whom he hateth?*

A. No

Q. *Why?*

A. Becauſe they happen indiferently both to the righteous, and unrighteous, ver. 2.

Q. *What is the difference then?*

A. The righteous are aſſured of Gods favour by faith, ſo are not the other.

Q. *What is the opinion of Epicures?*

Anſ. They had rather to bee abject and live, than honourable and dye, which is meant by the live dog, and dead Lion, verſ. 4.

Q. *Why were they of that opinion?*

A. Becauſe after this life they thought there was no other being.

Queſt. *How doth the world deceive her favorites?*

A. By making them think they are bleſſed of God, when they have wealth and good ſucceſſe in this life.

Q. *Are not theſe the bleſſings of God?*

A. Yes, to them that uſe them to his glory, and the benefit of the poor, otherwiſe no.

Chapter 10.

Queſtion.

HOw are the deeds of the wiſe?

A. Diſcreet.

Q. *How are the deeds of a fool?*

A. Raſh and abſurd, ver. 4.

Q. *What vanity doth* Salomon *elſe note in this Chapter?*

A. That the worthy are diſplaced, and the unworthy advanced, ver. 6, 7.

That the land is miſerable, whoſe Prince wanteth wiſdome, and whoſe Nobles are given to their own luſt and pleaſure, verſe 16.

Q. *What treaſon doth God condemn in a ſubject againſt his Prince?*

A. Not onely treaſon in act, but treaſon in thought, ver. 20.

Chapter 11.

Queſtion.

TO whom muſt the rich be liberal?

A. To the poor.

Q *When?*

A. In this life; becauſe after death there is no further power.

Q *How muſt they be liberal?*

A. In diſperſing their Alms to many.

Q *By what example are we taught to bee charitable?*

A. By the cloud that poureth rain: by the Sea that caſteth up her increaſe: by the earth that yeeldeth variety of fruits: by the Sunne that caſteth out his beams from Eaſt to Weſt; all which are not thus ſerviceable and gracious for themſelves, but for the benefit of others.

Q *How ſhall the charitable man be rewarded?*

A. With plenty on earth, and treaſure in heaven.

Q *If vanity be forbidden, why doth* Salomon *in the* 9 *vers of this chap. counsel us to follow the lusts of our own hearts?*

A. He doth it in derision (as if he should say) Go too, you worldlings, glut your selves with all manner of vanity, but remember one day you shal come to judgement for all, ver. 9.

Chapter 12.

Question.

TO whom must we dedicate our youth?

A. To the Lord.

Q *Why?*

A. Because in age wee shall be more unapt, ver. 1.

Q. *How shall we be more unapt?*

A. By reason of the weakness of the body, which is set down in the 3, 4, 5, 6. and seventh verses.

Q *Whither returneth the soul in death?*

A. To him that gave it, ver. 7.

The end of Ecclesiastes.

The Song of SOLOMON.

Chapter 1.

Question.

WHat *is contained in the Song of* Solomon. *A.*

A. A lively description of the mutuall love between Christ and his Church, under the name of Bride and Bridegroom.

Q. *What is understood by the Church?*

A. Every faithful soul.

Q. *To what doth the faithfull soul compare her Bridegroom Christ Jesus, in this first Chapter?*

A. To the savour of a sweet oyntment, because of his gracious benefits towards his, ver. 3. To the Chariots of *Pharaoh*, because of his power and strength, ver. 9. To a bundle of myrrhe, because of his holinesse, ve. 13. To the grapes of Engedi, for his saving health, ver. 14.

Q. *Can the soul approach neer unto Christ upon her own accord?*

A. No, not except shee be drawn, that is, inticed by his holy Spirit, ve. 3.

Chapter 2.

Question.

WHere doth the Church desire to rest?

A. Under the shadow of Christ comparing him to a tree, ver. 3.

Quest. *To what doth Christ compare his Church?*

A. To a rose and a lilly among thorns.

Q. *Why?*

A. First, for her beauty and pleasure,

Secondly, for her excellency above all other things, in that all other things in respect of her are but as thornes ver. 2.

Quest. *How doth shee figure the coming of Christ?*

An. Under the name of a Roe, or young Hart, looking thorow the grates of a Window.

Q. *What is understood by that?*

A. The divinity of Christ, shining thorow his humanity, ver. 9.

Q. *Cannot he then be perfectly known in this life?*

A. No, no more than hee that stands behind a grate can bee wholly or perfectly seen to our bodily eyes.

Q. *What did Christ after he came?*

A. Called to his beloved the Church, verse 10.

Q. *Did she appear at his calling?*

A. No, shee hid her self in the holes of the rocks, verse 14.

Q. *Why did she so?*

A. Because of her sins.

Q. *How did he comfort her?*

A. By telling her the winter was past, that is, sinne was killed; and the cheerfull Spring appeared, that is, grace and salvation was come, ver. 11, 12.

Q. *What is the Church compared unto?*

A. A Dove.

Q.

Q. *Why?*

A. Becauſe of her meekneſſe, ve. 14.

Q. *What are the enemies of the Church compared unto?*

A. To Foxes.

Q. *Why?*

A. Becauſe of their malice and craft, ve. 15.

Chapter 3.

Queſtion.

WHat is the deſire of the Church?

A. To be joyned inſeperably with Chriſt. ver 4.

Queſt. *How doth ſhe think to ſatisfy her deſire?*

A. By ſeeking after him.

Q. *When?*

A. At all times, and in all places; but eſpecially in the time of trouble and perſecution, ver. 11.

Q. *Will he hear her?*

A. Yes, and deliver her, making her riſe out of the wilderneſſe of affliction like a pillar of ſmoak perfumed with myrrh and incenſe.

Q. *How is that?*

A. Triumphantly.

Q. *What will he then do?*

A. Shew her his place of reſt, the guard

set to attend it, and his crown of glory, v. 7. 11.

Q. *What be those?*

A. First, quiet of conscience: Secondly, protection of Angells: Thirdly, eternal happinesse.

Chapter 4.

Question.

WHat *doth Christ in this Chapter?*

A. Set forth the beauty of his Spouse.

Q. *How?*

A. By comparing her to divers precious and pleasant things.

Q. *To what doth he compare her eyes?*

A. To a pair of doves eyes, ver. 1.

Q. *To what her hair?*

A. To a flock of goates looking down Gilead, ve. 1.

Q. *To what her teeth?*

A. To a flock of sheep new washt, ve. 2.

Q. *To what her lips?*

A. To a thread of scarlet, or the dropping of the honey comb, ver. 3. 11.

Q. *To what her neck?*

A. To the Tower of David, ver. 4.

Q. *To what her brests?*

A. To two young Roes, feeding amongst Lilies, ve. 5.

Q. *To what her love?*

A. To the pleasure of wine, or the savour of sweet spices, ver. 10.

Q. *To what her whole body?*

A. To a Garden planted with Pomegrantes, Spike-nard, Calamus, Cinamon, Myrrhe, Aloes, and other chief Spices, ver. 12, 13, 14.

Quest. *The Church or the soul of the faithfull being compared to a Garden, what doth she?*

A. Call upon her Bridegroom (Christ Jesus) to bee unto her a fountain of living waters, and to breath upon her with the breath of his holy Spirit, that shee may fructifie.

Q. *In what?*

A. In love and true obedience.

Q. *Why is the Church of Christ compared unto these earthly perfections?*

A. Because of our weak capacity; that by these visible beauties, we may in some measure apprehend the invisible glory of Christ, and his Elect.

Chapter 5.

Question.

WHat doth Christ in this 5 Chapter?

A. Call the faithfull to a banquet of Spices, Honey, Milk, and wine.

Q. *What is signified thereby?*

A. His bounty in heaping his graces upon the faithfull, ver. 1.

Q. *Are we ready to come when he calls?*

A. No, sleep, that is, the cares of this world detain us, ver. 2.

Q. *Doth he then strait forsake us?*

A. No, hee stands without, calling still till his locks bee wet with the dew of the night.

Q. *What understand you by that?*

A. The long patience of the Lord towards sinners, ver. 2.

Q. *But if we abuse this patience, what shall befall us?*

A. Wee shall seek the Lord, and he will not be found, ver. 6.

Quest. *In his absence what successe have we?*

A. Wee fall into the hands of cruell Watchmen.

Q. *Which be they?*

A. False Teachers.

Q. *How do they handle us?*

A. Wound our Consciences with their traditions, ver. 7.

Q. *What marks doth the Church deliver of Christ, to find him out?*

A. Shee saith his head is of gold, ver. 11. His eyes are like Doves eyes, verse 12. His cheeks are as beds of spices, and sweet

flow-

flowers, verse 13. His lips like Lillies dropping with Myrrh, verse 13. His hands as rings of Gold, set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphirs, verse 14. His legs as pillars of marble set upon sockets of gold, verse 15. His countenance as Lebanon, verse 15. His mouth as sweet things, ver. 16.

Q. *What is signified by these comparisons?*

A. The infinite gifts and graces which the presence of Christ brings to the faithfull,

Chapter 6.

Question.

HOw *is the Church assured of the love of Christ?*

A. By his words.

Q. *What are they*

A. I am my beloveds, and my beloved is mine, verse 3.

Q. *How many Churches be there?*

A. But one true Church, as there is but one Christ the head thereof.

Q. *How ought that Church to be affected?*

A. Chastely, and without pollution.

Q. *How is her aspect?*

A. Fresh as the morning, fair as the Moon, clear as the Sun, and terrible as an army with Banners, ver. 10.

Chap-

chapter 7.

Question.

How many are the speciall vertues of the Church?

A. Faith, charity, and good works.

Q. *How are they expreſt unto us?*

A. By the ſimilitude of the Palm-tree, ver. 7.

Q. *What are the properties of the Palm-tree?*

A. The leaves are alwayes green; and the fruit continuall.

Q. *Apply it?*

A. As the tree is alwaies green, and full of fruit, ſo ought our faith to bee flouriſhing, and our good deeds without ceaſing.

Chapter 8.

Question.

Of whom will the Church be taught?

A. Of Chriſt alone, ver. 2.

Q. *By whom is ſhe upheld?*

A. By the ſtrength of his hands, ver. 3.

Q. *In what ſort doth ſhe deſire Chriſt to manifeſt his love towards her?*

A. By ſetting her as a Seal upon his heart, and a ſigne upon his arm, v. 6.

Q.

Q. *What is his love?*

A. A burning zeal not to bee quencht, v. 7.

Q. *How is his jealousie?*

A. Cruel, like the grave; v. 6.

Q. *Where is the dwelling of Christ?*

A. In his Church.

Qu. *How must it be fortified with his presence?*

A. With a wall and a door.

Quest. *What is understood by these two things?*

A. Fidelity and constancy.

The Prophesie of ISAIAH.

Question

HOw was Isaiah *descended?*

A. From the linage of Kings.

Q. *Who was his father?*

A. *Amoz* Brother to *Azariah*, King of Judah.

Q. *How long did he Prophesie?*

A. Threescore and four years, from the time of *Vzziah*, to the reign of *Manasseh*?

Q. *Who put him to death?*

A. Manasseh.

Q. *Upon how many points doth the Doctrin of the Prophets consist?*

A. Upon three.

Q.

Q. *Which be they?*

A. Instruction, reprehension, and consolation.

Q *Instruction how?*

A. To teach them to know their sins.

Q *Reprehension how?*

A. To rebuke them for sin.

Q. *Consolation how?*

A. To comfort them upon their repentance.

Chapter 1.

Question.

WHat *was the first sin* Isaiah *reproved?*

A. The ingratitude of the Israelites.

Q *Wherein stood their ingratitude?*

A. In forsaking their God that had nursed and brought them up.

Q *How did he shew them their ingratitude?*

A. By the example of brute beasts; The oxe, and the asse know their Masters crib, but *Israel* forgets his God, ve. 3.

Q. *What was the second sin* Isaiah *reproved?*

A. Obstinacy or stubbornesse of heart.

Q *How were the Israelites obstinate?*

A. In that being plagued, they continued still in their wickednesse, ve. 5.

Q *What is threatned to such kind of people?*

A.

A Desolation to their land, and destruction to themselves, ver. 7, 8.

Q. *What was the third sinne* Isaiah *reproved?*

A. Hypocrisy.

Q. *Wherein were they hypocrites.*

Ans. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor Repentance.

Q. *To pray then, or to do any other service to God without faith and repentance, how is that accepted?*

Answ. The Lord turnes away his face, hates it, and thinkes it abominable, ver. 13, 14, 15.

Q. *But if wee come with a pure heart, how will he deal with us?*

A. Though our sinnes were as red as crimson, hee will make them as white as snow, ve. 18.

Quest. *What was the fourth sin* Isaiah *reproved?*

A. Extortion; their hands are full of blood, their Princes maintained theeves and delighted in bribes; nor was the widow or fatherlesse regarded.

Q. *How did God account of them for these offences?*

A. As his enemies, verse 24.

Q. *How did he threaten to punish them?*

A

A. By pouring out his vengeance upon them.

Q. *After what manner?*

A. In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

Chapter 2, 3, 4.

Question.

IN all the threatnings which God pronounceth against the world for sin, what is still remembred?

A. The mercy of his Covenant, that his Church should still be preserved and planted.

Q. *Where?*

A. In Jerusalem first, and after through the whole world, v. 2.

Q. *What learn you by that?*

A. That the Gentile as well as the Jew shall be made partaker of the reconciliation between God and man, by the comming of Jesus Christ.

Quest. *What was the fifth sin* Isaiah *reproved?*

A. Haughtinesse of mind.

Q. *How was it punished?*

A. By being brought low, ch. 2. 12.

Q. *What was the sixth sinne* Isaiah *reproved?*

A.

A. Mens confidence in their riches.

Q. *How was it punished?*

A. They were made poor, ch. 2. 19.

Q. *Where rests the spoil of the poor?*

A. In the hands of the covetous, c. 3. 14

Q. *What was the seventh sin Isaiah reproved?*

A. The pride of women.

Q. *Wherein did their pride consist?*

A. In their looks, in their gate, and in their clothing.

Q. *How were their looks?*

A. Haughty.

Q. *How was their gate?*

A. Mincing, and they made a tinckling with their feet, ch. 3. 16.

Q. *How was their attire?*

A. Too costly and effeminate, using perfumes, bracelets, ear-rings, curlings and such like, more than was needfull.

Q. *How did God punish them?*

A. Hee turned their sweet odour into stink, their neat-array into sack-cloath and Rags, their pride of hair into baldnesse, and their beauty into burning, chap. 3. 24.

Q. *Doth God hold the husbands of such women excused?*

A. No, hee lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fools and effemi-

nate

nate persons to rule the land, ch. 3. 25.

Chapter 5 to 7.

Question.

WHat doth Isaiah *compare the house of Israel unto?*

A. To a vineyard.

Q. *Who planted it?*

A. God.

Q. *With what?*

A. With the best plants.

Q. *What fruit brought it forth?*

A. Wild grapes.

Q. *What did the Lord to it then?*

A. Hee pulled down the hedg, and laid it waste, ch. 5. 1, 2, 3.

Q. *Apply this to the present time?*

A. England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which hee hath a long time cherished and defended; but if hee find wee bring forth wild grapes, for good grapes, deeds of corruption, for deeds of sanctity, hee will suffer us to be trodden down, and destroyed.

Q. *Against how many sorts of men doth* Isaiah *pronounce a woe in this Chapter?*

A. Against four.

Q. *Which are the first?*

A:

A. Extortioners, Woe unto them that joyn house to house, and land to land, ch. 5.8.

Q *Which are the second?*

A Drunkards, Woe unto them that rise early to drink wine, and to them that continue untill night, ch 5.11.

Q *Which are the third?*

A. Inticers to vanity, Woe unto them that draw iniquity with cords of vanity, and sin as with Cart-ropes, ch. 5. 18.

Q *Which are the fourth?*

A. Perverters of truth, Woe bee unto them that speak good for evill, and evill for good, which put darknesse for light, and light for darknesse, ch. 5.20.

Q *Which are the fifth?*

A. Contemners of government; woe unto them that are wise in their own conceit, ch. 5.21.

Q. *How shall it be with those men?*

A. Their root shall be as rottennesse, and their bud as dust.

Q *What else?*

A. The Lord will make a sign to a strange Nation, that shall come suddenly upon them, and destroy them, ch. 5.26.

Chapter

Question.

Did Isaiah Prophesie of Christ?

A. Yes.

Q. *How?*

A. That hee should be born of a Virgin, and bee a stumbling block to many of the Jews, ch. 7. 14.

Q. *What should his name be?*

A. Immanuel.

Q. *What doth that signify?*

A. God with us, which name can agree with none but Christ, because he was both God and man, ch. 7. 14.

Quest. *Why did God send Christ the Messias?*

A. First, in regard of his promise, Gen. 3. ver. 15. Secondly, in regard of his zeal, chap. 9. 7.

Q. *Whom did God make his instruments for punishing the Israelites.*

A. The Assyrians and Egyptians.

Q. *How did they use their authority?*

A. To their own glory.

Q. *What was their reward?*

A. He was to them a fire, and consumed them, and to his repentant people a light to comfort them ch. 10. 13. 17.

Q. *What was that light?*

A.

A. Christ the perpetuall Peace-maker, c. 11 6,7,8.

Quest. *Who was the five that destroyed the Assyrians?*

A. The Medes and Persians, ch. 13 17.

Quest. *How did Christ punish the Israelites?*

A. As his children, to chastise them, ch. 14.1.

Q *How the Assyrians and others?*

A. As his enemies, quite to destroy them, ch. 13 9.

Q *Against how many Kingdomes did* Isaiah *prophesie?*

A. Against eight.

Q *Which be they?*

A. The Kingdome of the Egyptians c. 19. The Kingdome of the Caldeans, ch. 11. The Kingdomes of Tyre and Sidon, The Kingdome of the Assyrians, ch. 10. 16. The Kingdome of the Israelites, chap. 22. The Kingdome of the Arabians, c. 21. And the Kingdome of the devil, ch 27.

Q. *In which of these Kingdomes did God still reserve a small number to himself?*

A. In the Kingdome of the Hebrews.

Q *Were the people soon instructed in the word of God?*

A No, but with much adoe, and often repeating, precept upon precept, and line

line upon line, ch. 28. 13.

Q. *What was the reason?*

A. Their corruption of life, and slackness to all goodnesse, ch. 28. 7.

Q. *How were they corrupt in life?*

A. By professing God with their lips; and denying him in their hearts, ch. 29. 13.

Q. *What was the punishment assigned unto them for that?*

A. Their Prophets were blind, and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

Quest. *What is the Doctrin we learn thereby?*

A. That the preacher can neither teach, nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Quest. *How doth God punish sinners in this life?*

A. With the bread of adversity, and the water of affliction, ch. 30. 20.

Quest. *But if they repent, how be they rewarded?*

A. With great plenty.

Q. *What is the punishment of the wicked after this life?*

A. The torments of hell.

Q. *Is there any mention of hell in the book of Isaiah?*

A.

A. Yes.

Qu. *Where?*

A. In ch. 30.33.

Q. *Repeat the description?*

A. *Tophet* is prepared of old, even for the King, it is deep and large, the burning thereof is fire, and much wood, the breath of the Lord, like a river of brimstone, doth kindle it.

Chapter 31 to 45.

Question.

When we trust in the Lord how doth he defend us?

A. As the Lyon doth his prey, ch 31.4.

Q. *But if we forsake him, and seek help of others, what shall become of us?*

A. Both the helper and the helped shall perish, ch. 34 3.

Quest. *What shall their Habitation bee made?*

A. A hold for Dragons, and a court for Ostriches, ch. 34.13.

Q. *What shall it yeeld?*

A. Thornes, nettles, and thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

Answ: Fourishing and full of joy, there shall neither Lyon, nor noysome Beast come neer it, chap. 35.9, 10. The weak

shall

shall be made strong, chap. 35. 4. The blind shall see, the deaf shall hear, chap. 35. 5. The lame shall leap, The dumb shall speak, ch 35. 6.

Q. *Who doth* Isaiah *prophesy shall prepare the way of Christ?*

A. John Baptist, ch. 40.

Quest. *Where should hee proclaim his message?*

A. In the wildernesse.

Q. *What should his direction be?*

A. To have lets removed, ch. 40. 4.

Q. *May the essence of God bee comprehended under any form?*

A. No, no more than waters can be held in a mans fist, heaven measured with a span, the dust of the earth numbered, or the mountains weighed, ch. 40. 12.

Q. *What is the earth in his sight?*

A. As a little dust.

Q. *What is the nations of the earth?*

A. As a drop of water, or as grashoppers, ch. 40. 15, 22.

Q. *But what are they whom the Lord exalteth?*

A. As a threshing instrument, able to bruise mountains to powder, or as a whirlwind, to scatter hills like coaffe, chap. 41. 15, 16.

Q. *How doth* Isaiah *teach the people to abhor Idolatry?*

A.

A. By describing unto them the power of God, and the weaknesse of Idols, ch. 41. 22,23.

Q. *Declare the difference?*

A. God is a living essence.
Idols a dead mettal,
God is without beginning.
Idols are made with mens hands.
God can do all things,
Idols nothing.
God knoweth all things.
Idols nothing.

Q. *What comfort have the faithfull in distresse?*

A. To think they have a God that is able, willing, and promiseth to deliver them, ch.43.

Chapter 45 to 55.

Question.

BY *whom did God promise deliverance, to his people from the captivity of* Babylon?

A By *Cyrus* King of Persia.

Q. *What was* Cyrus?

A. An Heathen Prince.

Q. *Did he not know God?*

A. Yes, by a certain particular knowledge of his power, but not to worship him aright, ch 45 1,4.

Q. *How many years did* Isaiah *prophesy of this deliverance before it came to passe?*

A An hundred years.

Q. *Why did God chuse a heathen Prince to deliver his people?*

A. The more to expresse his love and power: for the unlikelier the means was, the greater cause had the Israelites to glorifie him.

Q. *Were not the Babylonians Gods instruments for the punishing of his people?*

A. Yes.

Q. *Why then is hee so much offended with them for doing it?*

A. Because in executing his judgements they shewed no mercy, and waxed proud by his victory; ch. 47. 6, 7.

Quest. *What is the cause of Israels captivity?*

A. Their transgression.

Quest. *What is the cause of their deliverance?*

A. The Covenant of Gods mercy, chap. 50. 1.

Q. *Of what continuance is Gods mercy?*

A. For ever, the heavens shall vanish like smoak, and the earth wax old like a garment, but the salvation of the Lord shall not be abolished; ch. 51. 6.

Quest. *Of what continuance are his judgements?*

Ans. But for a time: Can a woman forget the Child of her womb? If she should,

yea

yet the Lord shall not forget his, ch. 49,50. and ch. 51. 22. and ch. 54. 8.

Q. *To whom then must the afflicted flye?*

A. To God.

Q. *How will he establish them?*

A. In glory; their foundation shall bee of precious stones, Chapter 54. 11. In Peace, they shall bee farre from oppression, chapter 54. 14. In strength, whosoever shall gather himself against them, shall fall. ch. 54. 15.

Chapter 55 to 65.

Question.

FOr what doth God offer these blessings unto us?

A. Neither for gold, nor silver; and freely as the Prophet saith; Come, buy water, wine and milk, without silver, and without money, ch. 55. 1.

Quest. *What is meant by water, wine, and milk?*

A. All things necessary to a spirituall life, as they are necessary to this corporall life.

Quest. *What is the recompence God requireth?*

A. Obedience, to execute Justice, the benefit whereof returnes unto man, chap. 56. 1.

Q. *How are our vertues acceptable?*

A. If they be without hypocrisy.

Qu. *How do hypocrites fast?*

A. In punishing the body, and putting on sack-cloath, notwithstanding that their hearts are full of malice, ch. 58. 4, 5.

Q. *How do the faithful fast?*

A. In breaking the bonds of wickedness, in feeding the hungry, in visiting the captive, and clothing the naked ch, 58. 6, 7.

Q. *What brings us to the knowledge of these things?*

A. The preaching of the word.

Quest. *What kind of men must preachers bee?*

A. In voice Trumpets; in care Watchmen, to cry aleud and continually, chap. 58 1. and chap. 62. 6.

Chapter 65 and 66.

Question.

Because the Iews had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

A. They were rejected, ch. 65 13.

Q. *Who were chosen in their stead?*

A. The Gentiles, ch. 65. 1.

Q. *What are they?*

A. All Nations but the Jews.

Q. *Doth his mercy extend to all?*

A.

A. Yes, and his Majesty beyond all.

Q. *How do you prove that?*

A. Because when the Iews would have built him an house, he forbad them, ch. 66. 1.

Q. *What was the reason?*

A. He filleth heaven and earth with his glory, and therefore cannot be included in a temple of stone.

JEREMY.

Chapter 1 *to* 10.

Question.

WHere was Jeremy *born*.

A. In Anothoth, a City within three miles of Jerusalem.

Q. *Whose son was he?*

A. The son of Hilkiah.

Q. *When began he to Prophesy?*

A. In the thirteenth year of *Iosiah* King of Judah.

Q. *How long did he prophesy?*

A. Till the captivity in Babylon, and somewhat after.

Q. *How many years was that?*

A. About forty years.

Quest. *When was hee sanctified to his office?*

A. Even from his Mothers womb, chap. 1, 5.

Q. *What did he after he was called?*

A. Proclaim the Will of him that sent him, without fear, ch. 1. 17.

Q. *What do we learn thereby?*

A. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must foreslow no time, nor be dismayed for any danger.

Quest. *What was the first sinne* Jeremy *reproved?*

A. Idolatry.

Q. *In what words?*

A. *My people have forsaken mee the fountain of living waters, to dig them pits, yea broken pits, that can hold no water,* ch. 2. 13.

Q. *After this sinne what is required of us?*

A. Repentance.

Q. *Upon repentance what is promised?*

A. Mercy, ch. 3. 12.

Q. *In their repentance what did they?*

A. Turn to the Lord.

Quest. *How ought wee to turn unto the Lord?*

A. With our whole hearts.

Quest. *If wee do not so, what do we insur?*

A. His wrath for counterfeiting.

Q. *What is Gods wrath like?*

A. A consuming fire, ch. 4. 4.

Q. *What is his mercy like?*

A. The waters in Shiloah.

Q. *Wherein did God shew his justice upon Israel?*

A. In delivering them into the hands of their enemies.

Q. *Wherein his mercy?*

A. In saving some (for, saith hee, I will not make a full end of you) to continue his Church, ch. 5. 18.

Queſt. *Were the people so full of wickedneſſe, that the Lord was so much incenſed againſt them?*

A. Yes, they did caſt out malice and cruelty, as a fountain doth her waters, ch. 6. 7.

Q. *Was there no eſtate clear?*

A. No, neither Prince, Prieſt, nor People.

Q. *What was their generall ſin?*

A. Covetouſneſſe, ch. 6. 13.

Q. *What was their particular ſin?*

A. The Princes did not execute juſtice, ch. 5. 28. The Prieſts did flatter the people in their ſinnes, crying Peace, Peace, when there was no peace, chap. 6. 14. The People were of uncircumciſed ears, and took delight rather in vain things than profitable doctrin, ch. 6. 10.

Q. *All this conſidered, they could not but ſee their own deſtruction?*

A. They did.

Q. *And how did they think to escape?*

A. By flying to the Temple where God had promised for ever to be present.

Q. *But how did God answer them?*

Ans. In these words; Will you steal, Murther, and commit Adultery, and swear falsely, and burn incense to *Baal*, and think to bee delivered by standing before me in the Temple? No, I have required Obedience, and not sacrifice, chap. 7.9.

Qu. *In what manner did* Jeremy *Prophesie their destruction?*

A. By the entring of the Assyrians (a mighty Nation) into the land.

Q. *Rehearse the Prophets words?*

Answ. Loe, house of Israel, I will bring a Nation upon thee from farre; whose quiver is a sepulchre, and they shall eat thine harvest, and thy bread, they shall devour thy sonnes and daughters, they shall eat up thy sheep and thy bullocks, they shall spoil thy vines, and thy fig-trees, and they shall destroy with the sword thy fenced Cities. c. 5.15,16,17.

Q. *Did they not repent?*

A. No, but provoked Gods wrath by other sins.

Q. *What were they?*

A. Lying, chap. 9.3. Deceit, chap. 9.4. and

and dissimulation, ch 9.8.

Quest. *I am sure though they could not see their own danger, yet* Jeremy *did (as all true Ministers should) relent at their hardnesse of heart?*

A. Yes, and wisht his eyes were a fountain of tears, ch. 9.1.

Quest. *How came that hardnesse of heart in them?*

A. They did glory in their misdeeds.

Q. *What ought a man to glory in?*

A. Neither in wisdome, strength, nor riches, ch. 9.23.

Q. *In what then?*

A. Let him that glorieth glory in this, that hee knoweth the will of the Lord, for he it is that sheweth mercy, judgement, and righteousnesse on the earth, ch. 9.24.

Chapter 10. *to* 21.

Question.

TO whom only belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, ch. 10.

Q. *What were the Israelites then, in leaving him to cleave to Idols?*

A. Sots, and fools, ch. 10.8.

Q. *Why?*

A. Because they left the truth to imbrace the works of errour.

Q. *What were the works of error?*

A. Making of Images, ch. 10. 15.

Q. *Whence were they infected with this infection?*

A. From the Heathen.

Q. *What other errors had the Heathen?*

A. Divination by Starres, and Southsaying.

Q. *Is it not lawfull to fear the conjunction of Stars and Planets?*

A. No.

Q. *Your reason?*

A. Because the Lord in these words hath forbidden it, Be not afraid of the Signes of Heaven, though the Heathen bee afraid of such, ch. 10. 2.

Quest. *As long as wee abide in sinne, will the Lord bear our prayer?*

A. No, not any that pray for us, chap. 11. 14.

Q. *How odious is sin?*

A. So odious, that the land wherein sinners live, shall mourn, the herbs of the field wither, and the beasts and fowles of the air be consumed, ch. 12. 4.

Q. *By what Parable did* Jeremy *prefigure the destruction of the Jews?*

A. By the Parable of the linnen girdle, which he hid in the rock, and after certain daies coming to take it up, hee found it was rotten and fit for no use.

Q.

Q. *Rehearse the meaning?*

Answ. That as the girdle cleaveth to the loynes, so had the Lord tyed the house of Israel unto him; but since they had forsaken him (like the girdle) they should rot, and be cast off, as fit for no use, ch. 13. 10, 11.

Q. *How hard is it for an evill man to do well?*

A. As hard as to change the Black-moors skinne, or the Leopards spot, chapter 13. 23.

Q. *Which are the four plagues God usually punisheth withall?*

A. Pestilence, Famine, Sword, and Fire.

Q. *How do the wicked people reward them that tell them of their sins?*

A. With curses, as the Jews did *Jeremy*, ch. 15. 10.

Q. *But what doth the Lord for them?*

A. In time of his vengeance, favours them, and suffers the others to perish.

Q. *Fell it out so with* Jeremy?

A. Yes, for when the Jews were led away captive, the enemy gave *Jeremy* choice to live in his Country, or to go whither hee would, ch. 39. 11, 12.

Q. *With what pen doth the divel write iniquity in the hearts of the obstinate?*

A. With an Iron pen.

Q. *What is signified thereby?*

A. That men accustomed to sinne, can hardly

hardly be reclaimed.

Q. *Will the Lord only be trusted in?*

A. Yes.

Q. *What is pronounced against them that make flesh their arm, that is, depend upon men, and forget God?*

A. A heavy curse, ch. 17. 5.

Q. *How many wayes did* Jeremy *suffer under the hands of the Jews?*

A. Three manner of wayes; first, they curst, and spake evill of him, then they took counsell against his life; at last they smote him, and cast him into prison, ch. 15. 10 and ch. 18. 18. and ch. 20 2.

Quest. *What may we learn by these his afflictions?*

A. That the true Ministers of God shall alwayes be subject to the like.

Chapter 22. *to* 30.

Question.

WHat *were the works commanded the Jews?*

A. To execute Justice, ch. 22. 3. To deliver the oppressed. To favour the Stranger, To help the fatherlesse and widow. To do no violence, nor shed blood.

Qu. *What were the works they followed?*

A. They builded houses with bribes, and chambers with extortion; They used their

their neighbours help, and paid him not his hire, ch. 22. 13.

Q. *What followed?*

A. Destruction without pitty, Chapter 22. 11.

Q. *In what manner?*

A. They were led into captivity, their King slain, and left unburied, ch. 22. 19.

Q. *Who misled the King?*

A. The false Prophets.

Q. *What was their reward?*

A. Woe bee unto them that scatter the sheep of my pasture, saith the Lord, chap. 23. 1.

Q. *How did* Jeremy *propheſie a redresse for this inconvenience?*

A. By the comming of Christ the true Pastor.

Q. *In what words?*

A. Behold (saith the Lord) I will raise unto *David* a righteous branch, &c. in his dayes Judah shall be saved, and Israel dwell in safety, ch. 23. 5, 6.

Q. *Here was a threatning and a promise, what is signified thereby?*

A. That as *Jeremy* did, so the Ministers of God must alwayes mixe comfort with their bitter doctrin.

Q. *When they threat, what is their doctrin like?*

A. A fire, or a hammer that breaketh a stone, ch. 23. 29.

Q

Quest. *But when they promise, what is it like?*

Answ. Comfortable waters, or precious balm.

Q. *How long lived the Israelites in bondage under the King of* Babel.

A. Seventy years, ch. 29. 10.

Chapter 30 *to* 41.

Question.

After their denounced servitude, how doth Jeremy *comfort the Jews?*

A. First, with their return again to their own Countrey, chap. 30. 3. Secondly, with the destruction of their enemies, ch. 30. 16. Thirdly, with joy, plenty, and peace, ch. 31. 12. 28.

Quest. *What assurance doth* Ieremy *give of Gods promise?*

A. As sure as hee is God of Heaven and earth, and giveth the Sun to rule the day, and Moon the night, ch. 33. 20.

Q. *How doth God oftentimes check the lewd life of Christians?*

A. By their better life, which are no Christians.

Q. *Your proof?*

A. It may appear by the example of the sons of *Jonadab*, ch. 35. 8.

Q. *What did they?*

A.

A. Their Father gave them a commandement, and it was kept the ſpace of three hundred years.

Q. *What was the Commandement?*

A. That none of that ſtock or family ſhould drink wine.

Queſt. *Of what deſcent were the Sonnes of* Jonadab.

A. No Iſraelites, though more zealous in the ſervice of God than they.

Q. *What infers this example?*

A. That if they thought it a diſparagement to break the vow made unto an earthly Father; how much more ſhamefull ſhould it bee for Chriſtians to forget their promiſe made to the Father of heaven? They kept their vow three hundred Years, but Chriſtians (I fear) break theirs every hour.

Queſt. *You ſaid before, that* Jeremy *was in priſon?*

A. I did.

Q. *Who did impriſon him?*

A. King *Iehoiakim* firſt, and then *Zedekiah*?

Q. *When he was in priſon, did hee neglect his office?*

A. No, for when he could not ſpeak to the Jews, he ſent to them.

Q. *Whom?*

A. Baruch.

Q.

Q. *With what?*

A. With a Book, containing all the curſes of God againſt the Iews.

Q. *Who writ it?*

A. *Baruch* from the mouth of *Jeremy*, c. 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q *Which King?*

A. Iehoiakim.

Q *How did he accept it?*

A. He burnt it, ch. 36. 23.

Q *What did* Jeremy *then?*

A. Hee wrote another Book, chap. 36. 32.

Q *What learn we by that?*

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Q *What was the meſſage of the Lord that* Jeremy *declared to* Zedechiah, *afterward King?*

Anſw. That hee ſhould yeeld himſelf to *Nebuchadnezzar*, and the City ſhould bee ſaved.

Queſt. *Did* Zedechiah *regard his counſell?*

A. Hee heard it, but did not perform it.

Q. *What was his hinderance?*

A. His Princes, that perſwaded him to the contrary.

Q. *What did the Princes to* Jeremy.

A. Put him into a dungeon.

Q. *Who wrought his deliverance?*

A. Ebedmeleck a Moor, and one of the Kings Eunuches. ch. 38. 7.

Q. *What learn we by that?*

A. That more faith ſometimes is found in a ſtranger than a mans own Countrymen.

Q. *What became of* Zedechiah *for diſobeying* Jeremy.

A. His eyes were put out, and his Sons ſlain before his face, ch. 39. 7.

Q. *How went it with* Jeremy?

A. Hee found favour (as the Lord before had promiſed) with *Nebuzaradan* the chief Captain; who gave him liberty and reward, c 40.

Chapter 41 to the end

Queſtion.

WHom did Nebuchadnezzar make his ſubſtitute over the Iews in Paleſtine?

A. Gedaliah the Son of *Ahikam?*

Q. *Who ſlew* Gedaliah?

A. Iſhmael the Son of *Nethaniah.*

Q. *Why?*

A. In the envy of his government.

Quest. *But when they promise, what is it like?*

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Q. Why?

A. In the envy of his government.

Q. *What did the people afterwards?*

A. Went under *Johanan* into Egypt.

Q. *Had not* Jeremy *forbidden them so to do?*

A. Yes, but they obeyed not.

Q. *Wherefore did they not obey?*

A. They feared warre and Famine, ch. 42.14.

Q. *What followed their disobedience?*

A. They were destroyed from the least to the most.

Q. *By whom?*

A. By King *Nebuchadnezzar*, that came against Egypt, so what they feared in their own Country (famine and warre) fell upon them in another.

Queſt. *Who destroyed the Kingdome of Babel?*

A. Cyrus.

Q. *Who moved him thereunto?*

A. The Spirit of God.

Q. *For what causes?*

A. Because they gloryed in the spoil of Israel, and said, Wee offend not, because they have sinned against the Lord; the hope of their Fathers, ch. 50.7.11.

Q. *What was* Nebuchadnezzar *called?*

A. The hammer of the world.

Q. *Why?*

A. Because he had smitten down all the Princes and people of the world, ch. 51.23.

The

The Lamentations of JEREMY.

Queſtion.

OF *whom may we learn true and Chriſtianlike compaſſion?*

A. Of the Prophet *Jeremy*

Q. *Wherein?*

A. In lamenting for his Country-men the Jews, notwithſtanding they had reviled him, beaten him, impriſoned him, and ſought his death, and all for his love and good will towards them.

Q. *Wherein conſiſted his love?*

A. In daily admoniſhing them of their ſinne, that they might repent, and ſhewing them aforehand what plagues would follow if they repented not.

Q. *What was it he did lament them for?*

A. Their ſubverſion and overthrow.

Queſt. *By whom was their ſubverſion contrived?*

A. By the Babylonians their cruell enemies.

Q. *In what manner?*

A. Firſt, they were beſieged, then ſuffered Famine, inſomuch as they died in their ſtreets, and the Mothers devoured their own Children, Chapter 1. 11. and Chapter 2. 12. Of Princes they became tribu-

tributaries, chap. 1.1. Their joy was turned to tears, chap. 1.2. Their freedome to captivity; verse 3. Their gorgeous buildings to a deformed heap, verse 4. Their friends forsook them, verse 4. Their enemies laughed at them, verse 6. Their valiant men were trodden down; their young men slain; Their Virgins defloured, verse 15. And (which was the grief of all griefs) their God had forsaken them; for when they stretched out their hands, there was none to comfort them, ch. 1.16, 17.

Q. *What may this example serve for?*

A. To admonish all Cities of the world, be they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them, through their intolerable impiety.

Quest. *What were their most intollerable sinnes?*

A. Their despising the counsell of the Prophets; their revolting from the truth, to imbrace falshood and vanity, and their abusing the long sufferance of the Lord.

Q. *Did the Lord forewarn them of this defection?*

A. Yes, many hundred Years before it came, even from the time of *Moses*, and so from age to age, untill the very hour of

of their captivity, as appears, Deut. 28. 64, 65, 66.

Q. *In this extremity what refuge doth the Prophet shew them?*

A. The holy mount of the God of mercy.

Queſt. *How muſt they reach unto that Mount?*

A. With the Arms of repentance, and patience; with repentance, in confeſſing their ſins, and being ſorry for the ſame; and with patience, in humbly attending the hour of their deliverance.

Queſt. *Was this all the Prophet did for them?*

A. No, like a holy and vertuous Paſtor, he joyned in fervent prayer with them that it would pleaſe the Lord to ſhorten their daies of wretchedneſſe, ch. 5.

EZEKIEL.

Chapter 1 *to* 10.

Queſtion.

BY *whom was* Ezekiel *called to Propheſie?*

A. By God.

Q. *Where?*

A. In Chaldea.

Q. *At what time?*

A. When *Jehoiakim* King of Judah, his Mo-

Mother, and many lived in captivity under *Nebuchadnezzar*, ch. 1, 2, 3.

Q. *To what end?*

A. To assure them, though they had yeelded themselves Prisoners to the King of Babylon, and had lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

Q. *Did they distrust in him?*

A. Yes, and began to murmur.

Q. *Yet the Lord inspired* Ezekiel, *to speak unto them for their comfort.* ch. 12.

A. True.

Q. *What gather we from hence?*

A. Gods great mercy, and their weakness of faith.

Q. *Did not* Ezekiel *prophesy before?*

A. Yes, and by the counsel of him and *Jeremiah*, *Jehoiakim* did voluntarily submit to the King of Babel, and therefore to excuse the Prophets, God gives him a new gift of Prophesy.

Q. *After what sort?*

A. A hand appears and delivers him a Book.

Q. *What was written in this book?*

An. Woe and lamentation, c. 2. 10.

Q. *What was he bid to do with this book?*

A. Eat it, that is, imprint the words thereof in his heart.

Q.

Queſt. *Are none fit to be Gods meſſengers, but ſuch as receive his word into their hearts?*

A. No, and meditate thereon, which is called an eating.

Queſt. *How was the taſte of it in* Ezekiels *mouth?*

A. As ſweet as hony, ch. 3. 3.

Q. *Did the people regard his meſſage?*

A. As they do now adays Gods Preachers, very ſleightly.

Q. *Was he diſcomforted thereby?*

A. No, God imboldened him, and gave him a fore-head as hard as Adamant, to outface their rebellion, ch. 3. 9.

Queſt. *What if he had been diſcouraged, and given way to their ſin?*

A. Then the people dying in their ſins, their blood ſhould have been required at his hands, ch. 3. 18.

Q. *Who may take heed by this leſſon?*

Anſw. All dumb, idle and illiterate Miniſters.

Q. *But he teaching them, and they not repenting, how then?*

A. Their blood ſhould be upon their own heads, ch. 3. 18, 19.

Q. *How did* Ezekiel *propheſy the deſtruction of Jeruſalem?*

A. By the Parable of his hair, the one part whereof hee would burn, the other

cut

cut with a ſword, and ſcatter the third in the wind, ch 5.2.

Q. *What did this ſignifie?*

A. That one part of the people ſhould dye through famine, the ſecond bee ſlain, and the third led into captivity, ch. 5.12.

Q. *All the while this is threatning, how doth the Prophet comfort them?*

A. By ſhewing that a remnant ſhould be ſayed, and they ſhould bee diſpleaſed for their ſins, and find mercy, ch 6. 8.

Qu. *How did God deliver that remnant in time of vengeance?*

A. By ſetting a mark upon them whereby they were known, as hee doth upon all his elect, ch. 9.6.

Q. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are ſcattered, with a mighty hand, and with a ſtretched out arm, and in my wrath poured out, ch. 20. 33, 34.

Chapter 10. to 22.

Queſtion.

AFter Iehoiakim, *and the reſt were led into captivity, thoſe that remained ſtill in Judea, how did they live?*

A

Answ. Like Murtherers, and Idolaters, ch. 21. 6.

Q. *Who misled them?*

A. Jazaniah, the son of *Zur*, and *Pelatiah* the son of *Benaiah*.

Q. *What did they boast of?*

A. That God had utterly forsaken those that were in captivity, and given the land unto them in possession, ch. 11. 13.

Q. *How was that reproach punished?*

A. Pelatiah one of their chief Princes, was struck with sudden death, ch 11. 15.

Quest. *What may we learn by that example?*

A. That it is dangerous to misjudge of Gods secret judgements.

Q. *What doth* Ezekiel *say against false Prophets?*

A. That they should bee consumed in the midst of their vanities, ch, 13. 14.

Q. *How did the false Prophets seduce the people?*

A. By sowing pillows under their elbows, and covering their heads with vails.

Q. *What is the meaning of that?*

A. They flattered them with security, and blinded their eyes with false delusions, ch. 13 8.

Q. *Why doth God send false Prophets, and unlearned Preachers amongst his people?*

A. For their ingratitude, because they do

not hearken to the true Prophets & Preachers when they have them, a fault to bee much feared in England at this time.

Q. *In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?*

A. No.

Q. *Your proof?*

A. If (saith the Lord, of Judea) I send my sword through this Land, and say unto it, Destroy both man and beast in it, though *Noah*, *Daniel*, and *Job* were in the midst of it, they should deliver neither son nor daughter, but their own souls by their righteousnesse, ch. 14. 17, 18.

Q. *How doth God oftentimes punish us for sin?*

A. Even by the same means by which we made our selves to sin; as violence with violence, lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatry amongst whom they had learned Idolatry, ch. 16. 3. 30.

Quest. *Will God punish one for the sin of another?*

A. No, every soul that sinneth shall suffers, the Son shall not beare the Iniquity of the Father, neither shall the Father beare the Iniquity of the Son, but

the righteouſneſſe of the righteous ſhall bee upon him, and the wickedneſſe of the wicked ſhall be upon himſelf, ch. 18. 20.

Q. *How is it ſaid then that God will puniſh the ſins of the fathers upon the Children, to the third and fourth generation?*

A. That is meant if the Children continue in the ſins of their fathers, but otherwiſe not.

Q. *If the righteous man become wicked, what is his reward?*

A. Condemnation.

Q. *If the wicked man forſake his wickedneſſe and live uprightly, what is his reward?*

A. Forgiveneſſe, ch. 18. 26, 27.

Chapter 20. to 37.

Queſtion.

WHat ſins beſides Idolatry haſtned the deſtruction of Jeruſalem?

A. Murthering of the Prophets oppreſſing the ſtranger, neglecting the fatherleſſe and widow, profaning the Sabbath, ſowing of diſſention, committing of inceſt, taking of bribes, uſury and extortion, ch. 22. 6, 7, 8, 9, 10, 11, 12;

Q. *Do theſe ſins live at this day?*

A. Yes, in as rank manner as they did then.

Q. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the parable of the hair, whereby* Ezekiel *ſhewed the manner of Jeruſalems overthrow; ſhew me by how many ſigns and parables he taught?*

A. By fifteen, where of one being paſt before, there remains fourteen unſpoken of.

Q. *Rehearſe them in order, What is the firſt.*

A. The parable of the ſix men, that came with ſwords; and one in white cloathing, with pen and ink in his hand, ch 6.

Q. *What doth that ſignify?*

A. The fierce ſouldiers that ſhould enter Jeruſalem: and by him in white, the mercy of the Lord, to mark ſuch as ſhould be ſaved.

Q. *What is the ſecond?*

A. The viſion of the man in white, that took burning coals from the Altar, and ſcattered them abroad ch. 10.

Q. *What doth that ſignify?*

A. The burning of the City of Jeruſalem.

Q. *What is the third?*

Anſw. The parable of *Ezekiel* carrying forth of his ſtuff out of the city by night, ch. 12.

Q.

Q. *What doth that signify?*

A. That even so the Israelites should be led with their burdens into captivity.

Q. *What is the fourth?*

A. Of eating bread with trembling, and drinking water with trouble, ch. 12.

Q. *What is signified by that?*

A. The torment of mind, and affliction of body that should accompany the Israelites.

Q. *What is the fifth?*

A. Setting up a wall, and dawbing it with untempered morter, ch. 13.

Q. *What doth that signify?*

A. The false doctrin of the Prophets, when one did tell a lye, another would maintain it.

Q. *What is the sixth?*

A. The parable of the Vine without fruit, ch. 15.

Q. *What doth that signify?*

A. That if Jerusalem, which was the congregation that God had taught, did not bring forth fruit of good living according to his doctrin, like the barren vine, it should be thrown into the fire.

Q. *What is the seventh?*

A. The two Eagles, ch. 17.

Q. *What doth that signify?*

A. The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem

Q. *What is the eigth?*

A. The parable of the Lion and Lyons whelps, that were given to raving and devour, and at the last were taken in trails, ch. 19.

Q. *What doth that signify?*

A. By the Lyon is signified *Jehochaz*, and by the whelps his two Sons, *Jehoiakim* and *Jehoiakin*, which devoured the Blood of the Prophets, and at the last were all three taken in the snares of the Kings of Egypt and Babylon.

Q. *What is the ninth?*

A. The parable of the Forest consumed with fire.

Q. *What doth that signifie?*

A. Jerusalem, compared to a Forest, should be consumed with fire, ch. 10.

Q. *What is the tenth?*

A. The Parable of two Sisters, *Aholah* and *Aholibah*, which were proud, lascivious and incontinent.

Q. *What doth that signify?*

A. The two Kingdomes of Judah and Israel, which became Idolaters both, and therefore are compared to unchaste women, that forsake their husbands to follow strangers, ch. 23.

Q. *What is the eleventh?*

A. The parable of the bad shepheards, that fed and cloathed themselves of their flocks,

flocks, yet neglected the care of them, suffering them to bee scattered and devoured.

Q. *What doth that signifie?*

A. Careleſſe Magiſtrates, that being ſet to rule and govern the people (ſo they may live at eaſe) care not what becomes of their charge, but uſe them with all tyranny and cruelty, ch. 43.

Q. *What is pronounced againſt ſuch Magiſtrates?*

A. The Lord will riſe up againſt them, and require the blood of the people at their hands.

Q. *What is the twelfth?*

A. The field of dead bones, whereunto *Ezekiel* was brought by the Spirit of God.

Q. *What doth that ſignifie?*

A. That as God in the ſight of *Ezekiel* did gather the dead bones together, cloathed them with ſinews and fleſh, and breathed life into them, raiſing them in the perfect ſhape of men, as they lived before; ſo ſure it was, and much more certain, that hee was able to bring back his Children from captivity.

Q. *Of what is that a ſign unto us elſe?*

A. Of the reſurrection of our bodies after death.

Q. *What is the thirteenth?*

A. The parable of the ſeething pot, wherein were divers joints, which were taken

out by peece meal, and the pot left empty to melt upon the coals.

Q. *What doth that signify?*

A. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and trying of the remnant like metall in the fire.

Q. *What is the fourteenth?*

A. The parable of the death of *Ezekiels* wife.

Q. *What doth that signify?*

A. That as God took from him her that was the pleasure of his eyes: so would he Pollute his Sanctuary, that was the pride and pleasure of the Israelites, ch. 24.

Quest. *Against what strange Nations did* Ezekiel *prophesy?*

A. Against the Ammonites, Moabites, Idumeans, Philistims, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church,

Q. *What did* Ezekiel *prophesy against these people?*

A. Destruction.

Q. *Why?*

A. Because they rejoyced at the misery of his people, and were as pricking thorns in the house of Israel.

Q. *How should they be destroyed?*

A. In the same manner that they had de-

destroyed the Jews, and with more cruelty.

Q. *By whom?*

A. By the Babylonians.

Q. *Of what comfort did* Ezekiel *prophesy besides the return of the Iews?*

A. Of the comming of Christ, the true Shepheard, that should give his life for his sheep, ch. 34. 23.

Q. *That, and all other the blessings of God, why are they bestowed upon us?*

A. Not for our deserts, but through the mercy of God, ch. 36 22.

Chapter 37 to 48.

Question.

WHat doth Ezekiel *prophesy of in these last Chapters?*

A. Of the re edifying of the City and Temple of God; of the service, and orderly government that should bee amongst them, as had been before.

Q. *What is meant by the waters that* Ezekiel *saw issue from the Temple?*

A. The graces that should be bestowed upon the Church, under the Kingdome of Christ, ch. 47. 1.

Q. *What is meant by the rising of the waters?*

A. That Gods graces should increase,

and decreaſe, ch. 47. 5.

Q. *What by the multitude of trees that ſtood on the one ſide, and on the other of the waters?*

A. The multitude of thoſe that ſhould bee refreſhed by the Doctrin of Chriſt, ch. 47.

Q. *What by the meeting of theſe ſeverall waters in one ſea?*

A. That all the world ſhould bee refreſhed with the Goſpell, and bee as it were one Temple to the Lord.

Q. *What is meant by the wholſomeneſſe of the waters.*

A. The purity and wholſomneſſe of the doctrin of the true Church.

Q. *What by the fiſhers?*

A. Gods Preachers.

Q. *What by the multitude of fiſhes?*

A. The great number of hearers.

Q. *What by the marſhes and miery places?*

A. The wicked and reprobate.

Q. *What by the fruitfullneſſe of the trees that grew on each ſide?*

A. The proſperity of the faithfull.

DANIEL.

Chapter 1 to 4.

Queſtion.

WHen was Daniel called?

A.

An. In the time that *Ezekiel* lived, and When the Jews were captives in Babylon.

Q. *Who was the King of Babylon?*

A. Nebuchadnezzar.

Queſt. *Beſides the people, what did* Nebuchadnezzar *bring with him from Jeruſalem?*

A. The Veſſells of the Temple of the Lord, chap. 1. 2.

Q. *What did hee with them?*

A. Placed them in the Temple of his god, *ibid.*

Q. *How did* Nebuchadnezzar *diſpoſe of the Jews?*

A. Hee commanded *Aſhpenaz* the Maſter of his Eunuchs to call out of the Hebrews ſons, certain that might bee trained up to ſerve him, chap. 1. 3.

Q. *What kind of perſons ſhould thoſe Sons be?*

A. Such as were noble, witty, and of comely ſtature.

Q. *What ſhould bee done unto thoſe young Gentlemen?*

An. They ſhould bee inſtructed in the languages and cuſtoms of the Caldeans, ch. 1. 4.

Q. *To what purpoſe?*

A. That they might ſo forget their own country, and their countries religion.

Q. *How long ſhould they bee trained on this faſhion?*

A. Three years, ch. 1. 5.

Q. *What allowance should they have?*

A. Meat and drink from the Kings Table, ch. 1. 5.

Q. *Who were the chief among them?*

A. *Daniel, Shadrach,* Meshach, and Abednego.

Quest. *How did these like of the Kings allowance?*

A. They would not eat of it.

Q. *Why?*

A. Because they would not bee defiled with the portion of the Kings meat which was given them to make them forget their accustomed sobriety, ch. 1. 8.

Q. *What did the chief of the Eunuches then?*

A. Was afraid that they would not look so well as the rest of their brethren, and so the King would bee incensed, ch. 1. 10.

Q. *But what did* Daniel?

A. Intreated their Governou to try them ten dys with pulse and water, and if at the ten days end they looked not so well as their other fellows, hee should deal with them as hee thought good, chap. 1. 13.

Q. *Did their governour give consent?*

Ans. Yes.

A. And how were they at ten days end?

A.

A. They were in better liking than all the reſt that did eat of the portion of the Kings meat, ch. 1. 15.

Q. *What may we learn by that?*

A. That with the bleſſing of God, the poor mans diſh is as cheriſhing as the rich glutton's delicates.

Q. *What gifts did God beſtow upon theſe four children.*

A. The gifts of knowledge and underſtanding.

Queſt. *Beſide theſe, what gave hee to* Daniel?

A. The gift of propheſy, and to interpret dreams and viſions, ch. 1. 17.

Q. *When they were brought before the King, how did he like of them?*

A. He found them wiſer than all his Inchanters and Aſtrologers, ch. 1. 20.

Q. *What did the King then?*

A. Dreamed a dream which hee could not remember, ch. 2. 1.

Q. *Of whom did hee ask counſell?*

A. Of his Inchanters, ch. 2. 2.

Queſt. *Did they tell him what was his dream?*

A. No, they could not, ch. 2. 10.

Q. *How did the* King *take it?*

Anſw. He commanded not onely they, but all the wiſe men of Babel ſhould bee put to death, of which number was *Daniel*

niel, Shadrach, Meshach, and *Abednego,* ch. 2. 12.

Q. *How did they escape him?*

Answ. Daniel intreated respite of the King, and hee would tell him his dream, and the interpretation thereof.

Q. *Did the King give him respite?*

A. Hee did. ch. 2. 16.

Q. *Whither went* Daniel *then?*

A. To his other brothers, ch. 2. 17.

Quest. *What to do?*

A. To have them joyn in prayer with him to their God, that it would please him to reveale this mysterie unto him, ch. 2. 18.

Quest. *What successe had they in their Prayer?*

A. God shewed *Daniel* the dream, and the interpretation thereof, ch. 2. 19.

Q. *Went hee presently to the King?*

A. No, but gave God thanks first, and praised his holy Name, ch. 2. 19.

Q. *What was the dream?*

A. An Image, the head whereof was gold, the breast and armes silver, the belly and thighs brasse, the legs Iron, the feet part Iron, part clay.

Q. *How long did it seem to stand before the presence of the King?*

Answ. Till a stone cut without hands smote it in peeces, and scattered it like the chaffe of the Sommer flores.

Q.

Q. *What became of the stone?*

A. It turned to a great mountain, and filled the whole earth, ch 2. 31. to 35.

Q. *What was* Daniels *interpretation of the dream?*

Ans. By gold, silver, brasse, and Iron, were meant the four Monarchies of the world.

Q. *Which was likened to gold?*

A. The Babylonians.

Q. *Which to silver?*

A. The Persians.

Q. *Which to brasse?*

A. The Macedonians.

Q. *Which to iron and clay?*

A. The Romans. And as these mettalls did excell one another in goodnesse, so did all the four ages; growing still worse and worse, till the comming of Christ.

Q. *What is meant by the stone?*

A. The Kingdome of Christ, that should come at the end of these: which should overthrow the last, and remain when all the rest was extinct.

Q. *How did the King reward* Daniel, *for interpreting his dream?*

A. Made him a great man, and a cheif Ruler over the Province of Babel.

Q. *In this prosperity did* Daniel *forget his Bretbren?*

A.

Chapter 4. to 8.

Question.

How oft did the King dream?

A Twice.

Q. *What was his dream?*

A. A Tree in the midst of the earth, tall and spreading, so that the fowls of the air did build in it, the beasts of the field were covered with the shadow, and all flesh fed with the fruit thereof: Then he beheld the watch-man, and an Angell descended from heaven, that said, Cut down the Tree, break his branches, shake off his leaves, and scatter his fruit, that the beast may flie from under it, and the birds from off the branches: Nevertheleſſe, leave the stump, or his root, in the earth, and bind it with a band of Iron amongst the grass, and let it bee wet with the dew of heaven, and let his heart bee changed from man to beast, and let his portion bee amongst the beasts of the field, till seven years bee past over him, ch. 4. 8. to 13.

Q. *What was* Daniels *interpretation?*

A. That the tree did represent the King's person, the heigh, breadth, and fruitfulneſſe thereof, his magnificence and pomp, the cutting of it down, his disposition to live amongst the beast of the field for [illegible]

ven years, till hee did confeſſe the moſt High to bear rule over the Kingdomes of men, and to diſpoſe of them according as he pleaſed.

Queſt. *Why did God ſend this viſion to the King?*

A. To admoniſh him of his intollerable pride and blaſphemy.

Q. *Was he converted at the interpretation thereof?*

A. No, but continued ſtill in his pride till God drave him from his Kingdome.

Q. *When was he reſtored?*

A. At the end of ſeven years; when hee confeſſed his ſin, and glorified God.

Q. *What became of him afterward?*

A. His Kingdome was augmented, and he died in peace, ch. 4. 36.

Q. *Who ſucceeded him?*

A. *Evilmeredach*, and then *Belſhazzar*.

Q. *What did* Belſhazzar?

A. Make a feaſt to a thouſand Princes, and drank wine.

Q. *At what time?*

A. Even when *Darius* had beſieged the City.

Q. *What plate had he to drink in?*

Anſw. The holy Veſſels of the Lord, which *Nebuchadnezzar* brought from Jeruſalem.

Q. *Who drank in them?* *A.*

A. He, his Princes, Wives, and Concubines.

Q. *Was God displeased therewith?*

A. Yes.

Q. *How did he shew his displeasure?*

A. By a hand writing upon the wall.

Q. *What was the writing?*

A. God hath numbered thy Kingdom and hath finished it. } *Mene.*

Thou art weighed in the ballance and found to light, } *Tekell.*

Thy Kingdome is divided to the Medes and Persians. } *Peres.*

Q. *Who read it?*

A. Daniel.

Q. *What was his reward?*

A. A purple robe, a chain of gold, and to be made the third Ruler in the Kingdome, ch. 5.

Q. *How long lived* Belshazzar *after this?*

A. He was slain that night.

Q. *Who succeeded him?*

A. Darius.

Q. *How old was he when he took the Kingdome?*

Answ. Threescore and two years old, ch. 5. 31.

Quest. *What favour found* Daniel *with* Darius.

Answ. Hee made him one of three that com-

commanded a hundred and twenty governours, which were ſet over the whole kingdome of Babylon, ch. 6. 2.

Q. *How did his fellow officers take it, that hee being a ſtranger ſhould bee quall with them in authority?*

A. Envied him.

Qu. *Was that all?*

A. No, they laid a ſnare to entrap his life.

Q. *How was that?*

A. They cauſed the King to make a decree, and ſeal it, that whoſoever did prefer any petition, either to God or man, for thirty days (but to the King) ſhould bee caſt into the Lyons den.

Q. *How did they know this would entrap* Daniel?

A. Becauſe they knew that he was religious, and thrice every day hee uſed to pray unto his God.

Q. *Did* Daniel (*for the decree*) *refrain from prayer?*

A. No.

Q. *Why?*

A. Becauſe hee knew it was better to diſobey man than God.

Q. *Where did his enemies eſpie him at prayer?*

A. In the window of his houſe which opened toward Jeruſalem.

Q.

Q. *Did they straightway attach him?*

A. No, they told the King first.

Q. *How did he take it?*

A. He was much grieved for *Daniel.*

Q. *He might then have pardoned him?*

A. He could not, because of the Laws.

Q. *How then?*

A. Daniel was attached and thrown into the Lions den, and a stone put upon the mouth of the Cave.

Q. *Where was the King at that time?*

A. In presence, and sealed the stone with his signet, that the Law might be throughly executed.

Q. *What said the King to* Daniel *when he was let down?*

A. He comforted him.

Q. *How?*

A. In these words: The God whom thou alwayes served, even hee will deliver thee.

Q. *Whither went the King?*

A. To his Palace.

Q. *How did he rest that night?*

An. He could not sleep, ch. 6. 18.

Q. *What did he in the morning?*

A. Rose early and came to the cave.

Q. *What said he when he came thither?*

A. Cried a loud, and asked *Daniel* if his God had delivered him.

Q. *What answered* Daniel?

A.

A. That God had sent an Angel, and stopt the mouthes of the Lyons, chap. 6. 22.

Q. *Was* Daniel *then taken up?*

Answ. Presently, and his accusers, their Wives and Children cast down in his stead.

Q. *How did the Lyons use them?*

A. Tore them in pieces.

Quest. *What did this miracle work in* Darius?

A. Two things: great joy, and a publication of a decree.

Q. *What was the decree?*

A. That all Nations should tremble and fear before the God of *Daniel*.

Q. *What was the first vision that* Daniel *saw?*

A. The vision of the four Beasts.

Qu. *What is understood by that?*

Answ. The foure Monarchies before spoken of.

Q. *Of the four, which was the worst?*

A. The Roman Monarchy.

Q. *Why?*

Answ. Because in it sprang up the most persecution of the Church of God, chap. 7. 25,

chap.

Chapter 8 to 12.

Question.

WHat *was* Daniels *second vision?*

A. The Ram with two horns and the goat with one.

Q. *What is understood by the Ram with two horns?*

A. Darius, and his two Kingdoms of the Medes and Persians.

Q. *What understand you by the Goat with one horn?*

A. Alexander, sole King of Macedonia, that slew *Darius*, and became Monarch of the world,

Q. *Who succeeded* Alexander?

A. The Empire was divided into four parts, by four of his Princes: whereof *Cassandar* had Macedonia, *Seleucus* Syria, *Antiochus* Asia the lesse, and *Ptolomeus* Egypt.

Q. *Who succeeded* Seleucus?

A His Son *Antiochus?*

Q. *What was hee?*

A. A great persecutor of the Church; ch. 8. 12.

Qu. *How was he put down?*

A. By the hand of God.

Queff. *Did* Daniel *see the end of their captivity?*

An.

A. Yes, and it was told in a viſion how many years it ſhould bee from the building of the Temple to the comming of Chriſt.

Q. *How many years ſhould that be?*

A. Four hundred thirty and four years

HOSEA

Chapter 1. to 6.

Queſtion

WHen did Hoſea *propheſy?*

A. In the dayes of *Uzziah, Jotham, Ahaz,* and *Hezekiah* Kings of Judah & in the dayes of *Jeroboam* Kin of *Iſrael.* ch. 1. 1.

g

Q. *How long did he propheſy?*

A. Seventy years.

Q. *Wherein ſtood his doctrin?*

A. In alluring and deterring.

Q. *How did he allure the people?*

A. By the ſweetneſſe of Gods promiſes.

Q. *What to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatning Gods plague to fall upon them.

Q. *For what?*

A. For their vicious and wicked living.

Q. *Was Idolatry uſed in thoſe daies?*

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Q. *How did he allure the people?*

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Q. *What to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatning Gods plague to fall upon them.

Q. *For what?*

A. For their vicious and wicked living.

Q. *Was Idolatry uſed in thoſe daies?*

A. Very much.

Q. Where?

A. In the Synagogue, and other places.

Queſt. *What doth the Prophet call the Synagogue?*

A. *Dablaim*, that is, rottenneſſe.

Q. *What doth he call the people?*

A. *Gomer*, that is, corruption, the daughter of rottenneſſe.

Q. *Why doth he uſe theſe terms?*

A. To ſhew the filthineſſe of their Idolatry, ch. 1.

Q. *What is the fruit of corruption?*

A. *Lo-ammi*, that is, not my people.

Q. *What is underſtood by that?*

A. That ſo long as we delight in ſin, we are not Gods people.

Q. *What is the fruit of ſin?*

A. Deſtruction.

Q. *What cauſeth deſtruction?*

A. Want of knowledge, ch. 4. 6.

Q. *How cometh want of knowledge?*

A. By neglecting Gods word.

Q. *What do we fall into for want of knowledge?*

A. Into all manner of ſins, as ſwearing, lying, killing, ſtealing, and whoring, chap. 4. 2, 3.

Q. *What is requiſite for the preventing of theſe evills?*

A. Inſtruction.

Qu

Q. *From whom?*

A. From the learned.

Q. *What will the Lord do to the Miniſter that is not able to inſtruct?*

A. Caſt him off.

Q. *What to the people that being inſtructed do not follow him?*

A. The ſame, ch. 4. 6.

Chapter 6. to 14.

Queſtion.

WHat is the fruit of affliction?

A. It cauſeth us to ſeek to God, as the wounded to the Phyſician.

Q. *Will God be ready to receive us?*

Anſw. Yes, and to heal us as hee did hurt us.

Q. *How muſt we come to the Lord?*

A. With obedience in heart towards him and love towards our neighbours. ch. 6. 6.

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his people. ch. 2. 23. Hee will be joyned to us as the Bridegroom to his Bride, never to be ſeparated, ch. 2. 20.

Q. *But if wee keep aloof, and come not at him, what will he do?*

A. He will forſake us, as we forſake him.

Qu. *For what doth the Prophet complain againſt the King?*

A. For ſurfeiting and exceſſe, ch. 7. 5.

Q. *For what againſt the people?*

A. For flattering their King in his wickedneſſe.

Q. *For what elſe?*

A. When they cried they did not cry to him, ch. 7. 10. when they ſought help, it was at the hands of men, ch. 7. 11.

Q. *How doth God deal with us when wee flye from him to the help of men?*

A. Spreads a net before our feet, and intangles us in our devices, ch. 7. 12.

Q. *Whither did Iſrael flye for help?*

A. To Egypt.

Q. *What found they there?*

A. Nettles in their pleaſant places, and thorns in their tabernacles, ch. 9. 6.

Q. *How were they plagued at home?*

A. With famine and ſlaughter.

Q. *With famine how?*

A. The floor and the Wine-preſſe did not feed them, and the new wine failed them, ch. 9. 2.

Q. *With ſlaughter how?*

A. Ephraim (ſaith the Lord) ſhall bring forth his Children to the murderer, ch. 9. 12, 13, 14, 15.

Queſt. *Was this the laſt of their puniſhments?*

A. No, Samaria the chief City of Iſrael was deſtroyed as the foam upon the

water

water, ch. 10. 7. And the reſt of the Cities the ſword fell upon, and devoured them, ch. 11. 6.

Queſt. *What became of the people that ſurvived?*

A. They were led away into *Aſſyria* ch 11. 5.

Q. *How doth God expreſſe the terrour of his judgement againſt the wicked?*

A. In comparing himſelf to a whirle-wind, them to chaffe, himſelf to a Lyon, and them to his prey, whom he wil ſcatter and devour, ch. 13. 3, 8.

Q. *How doth he expreſſe his favour to the godly?*

A. Hee will ſay to death, I will be thy death, and to the grave, I will be thy deſtruction, for their deliverance, ch. 13. 14.

Q. *How do the wicked meaſure the favour of God?*

A. By outward proſperity.

Q. *How do the godly meaſure the favour of God?*

A. By inward graces.

Q. *How might Samaria, and the whole Kingdome of Iſrael have avoided their ruine?*

A. By hearkning to their Prophets, that told them of it long before.

Q. *Are not we admoniſhed in the like manner in theſe days?*

A. Yes,

Q. *By whom?*

A. By Gods Preachers.

Q. *What must we learn hereby?*

A. By the harms that fell to Israel, to avoid the like threatned on us, if we forsake not our wickednesse.

JOEL.

Question.

Q. *WHat doth* Joel *teach?*

A. Repentance.

Q. *How?*

A. By telling Judah of the great plague that was fallen upon them for their sins.

Q. *What was the plague?*

Ans. Famine.

Q. *In what manner?*

Answ. Their Corn and fruit trees were destroyed.

Q. *How?*

A. By Caterpillars and other cankerous worms, ch. 1.4.

Q. *What was the efficient cause of this plague?*

Answ. Drunkennesse, and surfeiting, ch. 1.5.

Q. *What was the effect?*

A. Men howled, and cattell pined, ch. 1.10, 11.

Q. *What is the means to avoid such and the like plagues?*

A. Repentance and prayer, ch. 1. 14.

Q *But* Iudah *not reformed by this plague, what other doth* Ioel *prophesy shall fall upon them?*

A. The Sword.

Q. *By whose practise?*

A. The King of the Assyrians?

Q *What kind of fellow doth he describe him to be?*

A. One before whose face should stand terrour, and behind his back destruction, ch 2. 3, 6.

Quest. *How doth he teach us to avoid this plague.*

A. By Repentance likewise, and prayer.

Q. *What doth the Lord promise us if wee do repent?*

A. For scarcity, abundance. I will send you corn, and wine, and oyl (saith the Lord) and you shall be satisfied, chap 2. 19. and for war, peace: I will remove far from you your enemies, ch 2. 20.

Q *What doth he promise beside?*

A. Increase of spiritual grace, and the confusion of them that were their enemies. ch. 3. 7, 8.

AMOS.

Question.

OF *what birth was* Amos.

A. A poor heardsmansson.

Q. *Where was he born?*

A. At *Tekoah*, a poor Town six miles from *Jerusalem*.

Q. *In whose days did he prophesy?*

A. In the days of *Uzziah* King of Judah, and *Jeroboam* King of Israel.

Q. *How doth he procure authority to his doctrin, considering he was of so base a parentage?*

A By saying that his words are the words of God, ch. 1.3.

Q. *Against whom doth hee first Prophesy?*

Ans. Against Damascus, the Philistins, Tyre, and Idumeans, Ammonites, and Moabites.

Q. *What was his purpose in that?*

A. To shew if God punished the sins of such as scarce had any knowledge of him, much more would hee afflict the Jews, whom he had from age to age nursed up in his discipline.

Quest. *Against whom did he next prophesy?*

A. Against the Kingdomes of Israel and Judah?

Q.

Queſt. *What ſinnes of theirs doth hee find out?*

A. Cruelty, preſumption, ſecurity, lack of pity, hoording up of corn, and covetouſneſſe.

Q. *How were they cruel?*

A. They turned judgement into wormwood, that is, inſtead of equity, they executed oppreſſion, ch. 5 7.

Queſt. *What was the puniſhment for that ſin?*

Anſ. They ſhould build houſes and not dwell in them; and vineyards, and not eate the grapes thereof, ch 5. 11.

Q. *Why?*

A. Becauſe the foundations were laid by the ruin of the poor.

Q. *How were they preſumptuous?*

Anſw. Notwithſtanding Gods threatnings, they ſtill thought themſelves innocent.

Q. *How doth he reprove that ſin?*

A. By asking a queſtion.

Q. *What is the queſtion?*

A. Can a Trumpet be blown in the City, and the people not be afraid? that is, Can God by his Prophets cry out againſt ſinnes, and the people think there is no ſin, ch. 3. 6.

Q. *How were they ſecure?*

Anſw. They ſtretcht themſelves upon

beds of Ivory, or the lambs of the flock, had musick, drank wine in bowls, but no man pitied the poor, ch. 6. 4, 5, 6.

Q. *What is the punishment of such people?*

Answ. Their Feasts shall be turned to mourning, their songs to lamentation, and their ease unto unrest, ch. 8. 10, 12.

Q. *How were they covetous?*

A. They swallowed up the poor, chap. 4.

Q. *How was that?*

A. By hoording up things necessary for food and cloathing, and so procuring a dearth that they might sell deer, even the very refuse of their Merchandize, and make their great measure small, and their weight little, ch. 8. 5, 6.

Q. *What hath the Lord sworn he will do to such a people?*

A. He hath sworn by the excellency of *Jacob*, that he will never forget any of their works, ch. 8. 7. Though they dig into hell, thence hee will fetch them; though they climbe up to Heaven, from thence he will bring them; though they sink into the bottome of the sea, there will he command the serpent to bite them, and though they go into captivity, he will follow them with the sword, and set his face against them, there shall bee no way for them to escape, ch. 9. 2, 3, 4.

OBA-

OBADIAH.

Question.

WHat *sin doth* Obadiah *complain of?*

A. The lack of Charity.

Q *In whom?*

A. In brother towards Brother.

Q *Who were they?*

A. The Edomites against the Israelites.

Q *How were they Brothers?*

A. The Edomites came of *Esau*, and the Israelites of *Jacob?*

Q *What wrong did the Edomites to the Israelites?*

A. Joyned with their enemies, rejoyced at their destruction, and helped to bear away the spoil, ch. 1. 11, 12, 13.

Q *How did God punish them?*

A. Hee made the house of *Jacob* a fire, and the house of *Joseph* a flame, and set the Edomites between them as stubble, to be devoured, vers. 18.

JONAH.

Question.

WHither *was* Jonah *sent?*

A. To Nineveh, the chief City of the Assyrians.

Q.

Q. *What to do?*

A. To preach.

Queſt. *Did he obey the Commandment of God?*

A. No, he broke it.

Q. *How?*

A. He went another way.

Q. *Whither?*

A. To Tarſhiſh.

Q. *What moved him to do ſo?*

A. His own reaſon.

Q. *Why?*

A. Becauſe he thought if the Jews repented not by his doctrin, much leſſe would the Heathen.

Q. *How did he for paſſage?*

A. Hired a ſheep and paid his fare.

Queſt. *When he was at ſea, what happed?*

A. A Tempeſt.

Queſt. *What cauſed the Tempeſt?*

A. God.

Q. *To what end?*

A. To check the diſobedience of Jonah.

Queſt. *What did* Jonah *during the tempeſt.*

A. Sleep.

Q. *What did the mariners?*

A. Studied to find the cauſe of this diſturbance.

Q. *After what manner?*

Ans.

A. By casting of Lots.

Q. *To whom fell the lot?*

A. To *Jonah.*

Queſt. *What did the Mariners with* Jonah.

A Threw him into the ſea.

Q *Was he drowned?*

A. No, though his ſinne deſerved it, yet God preſerved him.

Q. *How?*

Anſw. Hee ſent a whale that ſwallowed him.

Q *What followed?*

A. The tempeſt ceaſed, and the Mariners glorified God.

Q *But what did* Jonah *being in the fiſhes belly?*

A. Thought upon his ſin, and cried to the Lord.

Q. *How did the Lord deliver him?*

A. Cauſed the fiſh to caſt him up upon the dry land.

Q *How long had he been in the fiſhes belly?*

A. Three days and three nights.

Q *And what followed then?*

A. The Lord ſpake to *Jonah* the ſecond time, and bade him ariſe and go to *Niniveh*, and preach repentance.

Q. *Did he now obey?*

A. Yes, and cryed in the ſtreets: Yet for-

forty days and Nineveh shall bee overthrown.

Q. *How did the people entertain this doctrin?*

A. With fear and trembling.

Q. *What did they?*

A. Proclaimed a Fast from the greatest to the smallest; the King himself rose from his Throne, cast off his Robe, and put on sack-cloath, commanding all his subjects to do the like, and that neither man nor beast should taste food till they had cried to the Lord for mercy.

Q. *When the Lord saw their repentance, what did he?*

A. Turned away his wrath, and saved their City.

Quest. *How did* Jonah *take their deliverance?*

A. He was angry.

Q. *Why?*

A. Because being a Prophet, hee should bee found false of his word, and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (said hee) was not this my saying when I was yet in my Countrey? That thou wast a gracious God, mercifull, and slow to anger, and repentest thee of evill, for which cause I fled to Tarshish: therefore I beseech thee take my life, rather

ther than let me live in infamy.

Q. *Whither went he?*

A. Out of the City, to see if after forty days the Lord would destroy the City.

Q. *On which side of the City sate he?*

A. On the East-side.

Q. *How was he covered?*

A. He built him a booth.

Q. *What did God cause to grow over him, to shadow him?*

A. A Gourd.

Qu. *What became of the Gourd?*

A. The next morning a worm struck it, and it withered.

Q. *Had* Jonah *any inconvenience by that?*

A. The Eastern wind and sun-beams, beat upon *Jonahs* head, and made him faint, so that he was grieved for the losse of his Gourd.

Q. *What said the* Lord *to him then?*

A. Hast thou pitty (said hee) on the Gourd for which thou hast not laboured, nor madest it grow, which came up in a night, and perished in a night? and wouldest thou not have mee pitty Niniveh, wherein there are sixscore thousand persons, that cannot discern the right hand from the left, and also much cattell?

Q. *What learn we by this?*

A. That we must not measure the providence and mercy of God, after the

square

ſquare of our humane affections.

Q. *What was the final end of ſending* Jonah *to* Niniveh.

A. By the ſudden repentance of theſe heathen people, to reprove the obduracy and hardneſs of heart in his own children, that many years were called upon, and theſe but few dayes.

MICAH.

Queſtion.

WHat *ſins did* Micah *reprove?*

A. The contempt of Gods word.

Q. *How did the Iews contemn the word?*

A. In forbidding the Prophets to prophesy.

Q. *What perſons did he reprove?*

A. The Princes.

Q. *For what did he reprove them?*

A. For ſelling juſtice for mony, and eating the fleſh of the people, flaying off their skins, breaking their bones, and chopping their fleſh to pieces, ch. 3. 3.

Q. *What was underſtood by that?*

A. The pilling and polling of the Common-wealth.

Q. *Whom elſe doth he reprove?*

A. The Prelates for their coveteouſneſs and Symony, ch. 3. 11.

Q. *And whom elſe?*
A. The rich Merchant.
Q. *For what?*
A. Becauſe he is full of lyes and deceit, ch. 6. 12.
Q. *What are the vertues he commended?*
A. Silence and patience, ch 7. 5, 6.

NAHUM.

Queſtion.

WHat doth Nahum *teach?*
A. That it is dangerous to reſolve to live in the fear of God, and fall from it again.
Q. *By whoſe example?*
A. By the example of the Ninivites.
Q. *Did they ſo?*
A. Yes; they quickly forgot the Preaching of *Jonah*, and the mercy that God ſhewed them at that time, and turned again to their former iniquity, for which *Nahum* propheſies their deſtruction.
Q. *And were they then deſtroyed?*
A. Yes.
Q. *By whom?*
A. By the Caldeans.

HABAKKUK.

Queſtion.

WHat did HABAKKUK *Preach againſt?*

A.

A. The Pride and Tyranny of the Caldeans, that were puft up with their ſpoils and victories.

Q. What doth he compare the men of this world unto?

A. To Fiſhes.

Q. What is his reaſon?

A. Becauſe as amongſt Fiſhes the great devour the ſmall, ſo it is among men, ch. 1.14.

Q. How loathſome is tyranny and pride?

A. So loathſome that the very ſtones of the wall ſhall cry out againſt it, c. 2.11.

Q. What *did he propheſie ſhould be the end of the Caldeans?*

A. Ruine and deſtruction.

Q. By whom?

A. By the Medes and Perſians, ch. 2.8.

ZEPHANIAH.

Queſtion.

WHen propheſied Zephaniah.

A. In the dayes of *Joſiah* King of *Judah*?

Q. How did he terrify the wicked?

A. By foretelling them of their utter deſtruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By propheſying their return and happineſſe, and the revenge God would take upon their enemies.

HAG-

HAGGAI.

Question.

WHo *are the three laſt Prophets?*
A. Haggai, Zachary, Malachy

Q *When were theſe three ſent?*

A. After the ſeventy years of captivity were expired.

Q *For what cauſe?*

A. To comfort the people, and to encourage them to haſte to the building of the Temple.

Queſt. *Were they ſlack in that buſineſſe then?*

A. Yes, preferring their own private gain, in toyling for wealth, and building themſelves fair houſes, before the glory of God.

Q *What was the reaſon?*

A. They had no reaſon at all; yet as corrupt men that never want policy to excuſe their vile diſpoſition, they pretended the time was not yet come, ch. 1. 2.

Q. *Who reproved them?*

A. God firſt, and *Haggai* afterward.

Q *How did God reprove them?*

A. By ſending a famine amongſt them.

Q *How did the Prophet reprove them?*

An. By rebuking them in theſe words: Is it time for your ſelves to dwell in ſie-

led

led houſes, and not to build the houſe
the Lord.

Q. *Were they upon this converted?*

A. Yes.

Queſt. *What was the ſign of their repe*
tance.

A. Feare before the Lord, ch 1.12.

Q. *How did the Lord comfort them?*

A Sent his Spirit unto them, ſaying
Bring wood and build this houſe, and I wi
be favourable unto it, ch. 1.8.

Q. *Who were the chief of the people in th*
work?

A. Zerubbabel the ſon of *Shealtiel*, an
Jehoſhuah the ſonne of *Jehoſadak* the hig
Prieſt.

Q. *What was the promiſe of God u*
them?

A. That although his houſe ſeemed n
thing like ſo ſumptuous and beautifull
that which *Solomon* built, yet if th
would have patience, the time ſhould co
that hee would make it farre more glo
ous.

Q. *How is that to be underſtood?*

A. Not of the materiall Temple bu
with wood and ſtone, but of the ſpirit
which ſhould bee erected by the coming
Chriſt, ch. 2.9.

Q. *What ſaith the Lord here of their ſa*
fices?

A. That they were unclean.

Q. *How?*

A. Not in the things themselves, but because the persons that offered them were unclean.

Q. *What learn we by that?*

A. Neither to offer prayer, nor thanksgiving to the Lord but with a pure heart; for the intent of the heart, and not the word of the mouth justifieth.

ZACHARIAH.

Question.

WHose son was Zachariah.

A. The son of *Barachia.*

Q. *Why was he sent?*

A. To instruct and comfort the people.

Q. *How did he instruct them?*

A. That they would avoid the wickedness of their Fathers.

Q. *How did he comfort him*

Answ. By telling them God would bee mercifull unto them, assist them in their work, Chap. 1.16. Put back their enemies, Chapter 1.21. Fill them with all plenty of graces, Chap 1.17. Bee a wall of fire about his Church, and a continual light in the midst thereof, Chap 2.5. And that *Zerubbabel* as he had begunne, so shall bee finish the Temple against all hinderances

rances whatsoever, ch. 4.9.

Q. *If they did serve the Lord, upon whom would he cast their afflictions?*

A. Upon their enemies.

Q. *How should their zeal to Gods service be manifested?*

A. By their works, ch. 1.3.

Quest. *What should be their best clothing?*

A. Not silks, nor precious stones, but righteousnesse through Christ, ch. 3.4.

Q. *What doth he prophesy of Christ?*

A. That he should bee both King and Priest, by the crowns that were set upon the head of *Jehoshuah*, ch. 6.11.

Q. *Why should those titles be attributed unto him?*

A. To signify all power was given unto him, spirituall and temporal.

Quest. *In what sort was Christ promised to come?*

A. Humbly and in poverty, riding upon an asse, ch. 9.9.

Q. *And why?*

A. Because the Prophets had set forth his Kingdome without majesty and pomp, yet that his dominion should stretch from Sea to Sea, ch. 9.10.

Q. *But wherein was their error?*

A. In their grosse and earthly imaginations, having the eyes of their minde

fixt upon the transitory pomp of this would, and not upon the true and spiritual glory of eternity.

Q. *After the Jews return, and re-edifying of the Temple, were they at peace?*

A. No, they had many afflictions and temptations for the trial of their patience, and approving of their faith; only such as beleeved had the peace of conscience.

MALACHY.

Question.

WHat *is the first sin* Malachy *reproved*:

A. Obstinate Hypocrisy.

Q. *Wherein?*

A. In that the Jews were manifest offenders, and yet seemed to justify themselves, ch. 1. 6.

Q. *If we make God our father, what doth he require of us?*

A. Honour.

Q. *If we make him our Lord, what?*

A. Fear, ch. 1. 6.

Q. *What is the second sin* Malachy *reproveth?*

A. Carelesness in the priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not. ch. 1. 8.

Q

Q. *What was required in the Priest?*

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, ch. 2 1,7.

Q. *What is the third sinne that the Prophet reproveth?*

A. The marrying wives of a strange religion.

Q. *What is the punishment of that sin?*

A. The Lord will cut him off that doth so, ch. 2. 11, 12.

Q. *What is the fourth sin?*

A. Breach of wedlock, ch. 2. 14.

Q. *What is the fifth?*

A. Their distrust, saying, It was in vain to serve God, seeing the proud prospered, and they were croſt, ch 3. 14, 15.

Q. *From whence proceedeth that sin?*

A. From want of pitience, and submitting to Gods pleasure; for if they saw not Gods help ever present to defend them, they would straight way murmure, which was a sign also of ingratitude.

Q. *How?*

A. In that they forgot their former deliverance.

Q. *Who should bee the next Prophet to succeed them?*

A. John Baptist.

Q. *Wherein should his offence consist?*

A. In joyning the people together in

one

one unity of faith, and pronouncing Gods Judgements againſt ſuch as ſhould refuſe to receive Chriſt, ch. 4. 5.

Q. *Who ſhould be the laſt?*

A. Chriſt Jeſus the true Son of righteouſneſſe, whoſe comfortable beams of mercy ſhine upon our ſoul's to eternal happineſſe.

Amen.

The Doctrin of the New Teſtament.

Except we abide in Chriſt, we can do no good things. Joh. 15.4.

THE INDUCTION.

Queſtion.

WHat doth the New Teſtament include?

A. The Goſpel.

Q. *What is the Goſpel?*

A. A meſſage of glad tydings.

Q. *What doth it principally contain?*

A. The Hiſtory of Chriſt.

Q. *Upon how many points ſtands the Hiſtory of chriſt?*

A. Upon five.

Q. *Which be they?*

A. Upon his birth, his life, his death, his Reſurrection, and Aſcenſion.

Q. *What doth his birth teach us?*

A. That he is the day ſtarre of mercy riſen to conduct us out of the darkneſſe of

death, and guide our feet into the way of peace, Luke 1.79.

Q. *What doth his life teach us?*

Answ. All vertues requisite for a true Christian, hee being the Way, the Truth, and the life, John 14 6.

Q. *What doth his death teach us?*

A. That our debt is paid, and the rigour of the Law satisfied, due to us for our sin, wherein consisteth our full redemption, Mat. 20.28. Gal. 4.5. Heb. 9.12.

Q. *What doth his resurrection teach us?*

Ans. The conquest over death, sinne and hell, wherein standeth our justification, Rom. 4.

Q. *What doth his ascension teach us?*

A. That our passage into Paradise is by him only made open, which before (through sin) was shut against us, to the intent that where hee is, wee may also bee, John 12 26 and 17.24.

Q. *What doth Christ require of us for all these benefits?*

A. Two things.

Q. *Which be they?*

Answ. Faith and obedience.

Q. *What is faith?*

A. An assured belief of all his words and deeds.

Q. *What is obedience?*

A. A constant indeavour to perform

all that he hath commanded, Mat. 28. 20.

Q. *How doth the old and new Testament agree?*

A. In this, that they both teach to know one God, embrace one faith, and erect one Church.

Q. *How do they differ?*

A. Four manner of wayes.

Q. *Which be they?*

A. First, touching their publication; secondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their teachers.

Q. *How do they differ touching their publication?*

A. The Law was publisht with terrour, the Gospell with joy.

Quest. *How do they differ touching their fruit?*

Answ. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel life, John 17. 3.

Q. *How touching their ceremonies?*

A. In the Law, their Altar was made of stone: In the Gospel our Altar is Christ Jesus, Heb. 13. 10. In the Law they did sacrifice calves: In the Gospell our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Heb. 13. 15. In the Law they did circumcise the fore-skin: in the Gospel we must circumcise and cut off the lewd affections of our hearts, Rom. 2.

In the Law their Paſſeover was a Lamb of the flock, Exo. 12.3. In the Goſpell our Paſſeover is the Lamb Chriſt Jeſus, 1 Cor. 5.7. In the Law the Paſſeover was but the ſhadow of the thing; in the Goſpel our Paſſeover is the thing it ſelf.

Queſt. *How do they differ touching their teachers?*

A. The publiſher of the Law was man, *Moſes*; the Publiſher of the Goſpell, God and man, Chriſt. The teachers of the Law foretold the comming of Chriſt in the fleſh, Eſay 7.14. The teachers of the Goſpel foretold his comming in glory, Matth. 24.30,31. and 25.31. The teachers of the Law led forth the Children of God to Canaan, Joſh. 12 6. The teachers of the Goſpel direct them to heaven, Mar. 5.3. and 10 They delivered them from the hands of humane Tyrants, Exo. 12.13. Jud. 16. 30. Chriſt in the Goſpel ſets us free from the hands of the ſpirituall tyrant, the Devil, 1 Cor. 15.54.

Queſt. *How many are the writers of the Goſpel?*

A. Four.

Q. *Which be they?*

A. Matthew, Mark, Luke, and *John.*

Queſt. *Is the ſubject of theſe holy writers all one?*

A. It is.

Q. *What method shall we then use, to draw particular points of Doctrin from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into four parts, and every part into four branches.

Q. *Content: What are the four Branches I shall dispute with you upon in the Gospel after* S. Matthew.

A. These: Christ his Birth, his persecution, Baptism, and Election of his Apostles.

Doctrin out of the Gospel after S. MATTHEW.

Question.

WHat was Matthew *by profession?*

A. A publican.

Q. *What were the publicans?*

An. Those kind of Jews, which in the name of the Romans did gather up the taxes & tallages imposed upon the people.

Q. *How came he to be an Apostle?*

A. Christ called him as he was sitting at the receipt of custome; who presently, notwithstanding the scandals and bad reports which the Jews had given out of Christ, and that hee himself was exceeding rich, left all and followed him.

Q. *What doth* Matthew *first set down*

A

Answ. The comming of Christ into the world.

Q. *How is that?*

A. Two manner of ways.

Q. *Which be they?*

A. Once in the flesh: many times in the spirit.

Q. *How comes he in spirit?*

A. Two manner of ways: by grace to inspire us, as when the Spirit of God fell upon the 70 Elders, Num. 11, 25, 26. and upon the Apostles, Act. 2. 3, 4. Or by faith to assure us, as S. *Paul* saith, the same Spirit beareth witnesse with our spirit, that wee are the children of God, Rom. 8. 15, 16.

Q. *By what example do we learn Christs comming in the spirit?*

A. By the example of Gods appearance to *Elijah?*

Q. *How was that?*

A. First, came a mighty wind and tare the rocks, but God was not there; then rose an earth quake, but God was not there; then came a fire, but God was not there; at last came a soft and still wind, and God was there, 1 Kin. 19. 11, 12.

Q. *Doth Christs Spirit after the same manner descend into us?*

A. Yes.

Q. *How?*

A. First, there comes the breath of

his threatning voice to break our stony hearts, then an Earthquake, that is, a trembling at his judgements; thirdly, a fire to try if we repent aright; last of all, a soft voice of happy tydings, which is the lamb Christ Jesus.

Quest. *How was his comming in the flesh?*

A. He was conceived by the holy Ghost, and born of the Virgin *Mary*, Matthew 1. 18.

Q. *Is this all the time he shall come in the flesh?*

A. No, hee shall come at the latter day.

Q. *In what manner?*

A. With power and great glory, chap. 24. 30.

Q. *What to do?*

A. To judge the world with righteousnesse, and the people with equity; that is, to give to every one according to their deeds, Mat. 16 27.

Quest. *Why did Christ take upon him our flesh?*

A. To satisfy for our sins.

Q. How?

A. In suffering underneath the justice of God what we had deserved.

Quest. *What was the fifth evil that Christ suffered?*

A. Persecution.

Q. When?

A. As ſoon as he was born.

Q. By *whom?*

A. By Herod King of the Jews.

Q. *What learn we by that?*

A. That a Chriſtian life in this world, from the day of our birth to the hour of our death, is nothing but croſſes and afflictions.

Q. *How came* Herod *to be King?*

A. He bought it of *Cæſar* for a great ſum of money.

Queſt. *How did hee behave himſelf in the Kingdome?*

A. Like a bloody Tyrant, hee ſlew all that were of the linage of King *David*, and burnt their pedegrees, becauſe hee feared to be driven from his ſeat and authority, by one which hee heard ſhould ſpring of that family, and therefore likewiſe he ſlew his ſiſter, and her husband that was a Jew, and put to death his own Son which hee had begot upon a Jewiſh woman.

Q. *How long was it ere he could ſeat himſelf in the Kingdome?*

A. Thirty years, continually making war upon the Jews, ſo hard did they endure the government of a ſtranger.

Q. *Why was Jeruſalem troubled when newes was brought of the birth of a new King, which was Chriſt, knowing they were weary of the Government of* Herod?

Anſ. Firſt, to flatter him; becauſe they would ſeem to be affected as hee was, for hee was greatly troubled, Mat. 2. 3. And ſecondly, becauſe they feared there would ariſe a new occaſion of blood-ſhed, by the contention of the two Kings.

Q. *What was the end of* Herods *malice towards Chriſt?*

A. As it is of all perſecution of Gods people, his own ruine, for Chriſt was delivered from his rage, Mat. 2. 13.

Q. *Did his rage ſo end?*

A. No: when hee ſaw himſelf mocked of the Wiſe-men that promiſed to bring him word where Chriſt was, hee moſt cruelly ſlaughtered all the young Children of Bethlehem, and the coaſts thereabouts, thinking ſo to bee ſure of his deſtruction, Mat. 2. 1.

Q. *What do we learn by the maſſacre of ſo many innocents, Chriſt onely reſerved?*

A. That tyranny may deſtroy the body of religion, but not the ſoul.

Q. *Was this no fault of the wiſe-men to break promiſe with* Herod.

A. No: It is lawfull to break promiſe in any thing, wherein the honour and ſervice of God may be hindred.

Q. *How was Chriſt preſerved?*

A. By flight into Egypt.

Queſt. *Why did Chriſt, being God, g*

place to the fury of Herod?

A. To ſhew that it is lawfu'l for us to flie from perſecution, and ſave our lives, ſo it may bee done without ſcandall to the Goſpel, Mat. 10. 23.

Q. *Why did he flie into Egypt, rather than into any other Countrey?*

A. For two cauſes: firſt, that the Scripture might be fulfilled, according to the Prophet *Hoſea*: *Out of Egypt have I called my Son*: and ſecondly, to ſhew that he would forſake the Jews for their ingratitude, and receive the Gentiles.

Queſt. *Wherein conſiſted their ingratitude?*

A. In ſtoning the Prophets and men of God, which were ſent unto them for their ſouls health, Mat. 23. 27.

Q. *How doth Chriſt propheſy their ingratitude ſhall be puniſhed?*

A. By threatning upon them a ſpiritual and corporal plague.

Q. *What was their ſpiritual plague?*

A. Famine of the word, and ſcarcity of teachers.

Q. *What was their corporal plague?*

Anſ. Ruine of their City, deſolation of their Temple, and a generall diſſipation and ſcattering of their whole nation, at whoſe hand ſhall bee required the blood of all the Saints, from *Abel* to *Zacharias* the.

the Son of *Barachia*, whom they slew between the Temple and the Altar.

Q. *How many were the benefits of God bestowed upon the Jews?*

A. Innumerable, but these especially; hee saved *Noah* from the floud, *Abraham* from the Caldeans, hee brought them afterward out of Egypt through the Red Sea; hee fed them in the wildernesse with meat from heaven, and water from the rock; forty years space their garments never waxed old; hee led them dry over Jordan; hee gave them possession of one and thirty Kingdomes; hee instructed them in his true service; hee built them a Temple; hee supplied them daily with Prophets to bee their guides: and finally sent his onely begotten Sonne amongst them, to bee a Physcian both of their bodies and Souls, whom they most cruelly put to death.

Q. *Who did first make known the birth of Christ?*

A. A Star, Mat. 2. 2.

Q. *How did the Star differ from other Stars?*

A. In three respects: First, as touching the place, being lower fixed than other Stars: Secondly, as touching the motion, moving directly forward, and not circularly; and thirdly, as touch-

ing

ing the time, it ſhone as well by day as by night.

Q. *To whom did the Star appear?*

A. To the Wiſe-men of the Eaſt, to conduct them whe e Chriſt was born.

Q. *What is ſignified by that Star?*

A. The Spirit of God which muſt illuminate our hearts, or wee ſhall never find the way unto Ch iſt.

Q. *When the Wiſe men found Chriſt, what did they?*

A. As men muſt do when they have once got a knowledge of him.

Q. *What is that?*

A. Acknowledge our love and ſervice to him by our eternall oblations.

Q. *What were their oblations?*

A. Gold, Frankincenſe, and Myrrh; Gold, as he was a King; Frankincenſe, as hee was a P ieſt; and Myrrh, as he was a Prophet, Mar. 2 11.

Queſt. *But inſtead of theſe three things, what do wee Chriſtians learn to offer unto him?*

A. Fo Gold purity of life: For Frankincenſe, prayer and thankſgiving; and for Myrrh, patience in adverſity.

Qu. *In the eleventh chapter of this Goſpel, Chriſt ſaith, I thank thee, Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it*

unto

unto babes; yet here hee saith, the wise men came to worship him: what difference is there betwixt the wise-men hee speaketh of there, and these mentioned here?

Ans. By the Wise men there hee understandeth such as arrogantly depend upon their own knowledge, and measure all things by humane reason: By Wise-men in this place, he understands such Wise-men as in things that belong to the honour of God, and our justification, reject the power and wisdome of man, and cleave only to the grace of God through Christ, and sincerity of his word. In which sense they are also called babes, Mat. 11. 25.

Quest. *In profession of Christ what comfort have we?*

A. A threefold comfort, first, wee know hee is our Lord, and can, and will defend us from all our enemies, Mat. 28. 18, 20. Secondly, he is our teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician, to call us unto him to comfort and heal our afflicted consciences, Mat. 11. 28.

Q. *Where is the end of the old Testament, and beginning of the New?*

A. In the Baptism of Christ; for by that God doth as it were point unto us and shew that he is the true Messias and Saviour of the world.

Q. *By what ſign?*

A. By the viſible appearance of the holy Ghoſt, and the voice that was heard, This is my deerly beloved Son, in whom I am well pleaſed, Mat. 3. 17.

Q. *How many things are required in Baptiſm?*

A. Three: the viſible Element (which is water) the Word, and a promiſe of Grace.

Queſt. *What was the difference between the Baptiſm of* John, *and the Baptiſm of* Chriſt.

A. John did baptiſe with water to Repentance: but *Chriſt* did baptiſe with fire; that is, by the holy Spirit, working in our hearts to the remiſſion of ſins.

Q *Why is* John *ſaid to prepare the way of the Lord?*

A. Becauſe his doctrin was Repentance and no man can come unto Chriſt except hee firſt confeſſe the damnable ſtate hee is in through ſinne, and bee heartily ſorry for the ſame, faithfully beleeving only by the merits of Chriſt to bee delivered from thence.

Q *Whom did Chriſt firſt call to his ſervice?*

A. Poor fiſher-men.

Q *What do we learn by their calling?*

A. Two things.

Q

Q. *Which be they?*

A. First, an example of charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and pillers of his Church; Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, Mat. 4. 22.

Qu. *How did they follow him?*

Answ. Not as many Christians nowadaies do, in outward shew, and seeming holinesse, but with that resolution, that they willingly underwent poverty, scorn, slander, and death it self, to shew themselves worthy Scholars of so worthy a Master. Besides, they were but once called upon, and they came; but wee are many times exclaimed upon, and yet wee come not.

Quest. *How led Christ his Disciples?*

A. Two manner of wayes, bodily and spiritually.

Q. *How did he lead them bodily?*

A. By inuring his body to travel by sea, by land, in city, field, mountain, and valley, for the publishing of the Gospell and work of their salvation.

Q. *How did he lead them spiritually?*

Answ. By manifesting unto them great signs and arguments of humility, pati-

ence,

ence, love, fortitude, and all other vertues of the mind, so that what he was, such hee would have them, and all that insist upon his holy name, to be.

Q. *Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?*

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with coveteousnesse.

Q. *Was there none of this sort came when Christ called them?*

A. Yes: but hey were but few; as of rich men, *Zacheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph* of Arimathea; and of the learned, *Nicodemus Gamaliel* and *Saul*?

Quest. *Did these men leave all and follow Christ?*

A. They did.

Quest. *How then had* Matthew *a house to banquet Christ in afterward?*

An. To forsake all, is understood, not clean to depart from all which they had, but to make no reckoning of their goods, otherwise than might serve to the glory of God, and the relief of his poor distressed members.

Q. *Why doth Christ call his Apostles and Ministers the salt of the earth?*

A.

Answ. Because as the property of salt is to bite, purge, and preserve, so their doctrin ought to testify, reprove and instruct.

Quest. *Why are they called the light of the world?*

A. Because in doctrin and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Q *What is the end thereof?*

A The glory of God.

Quest. *Is it not then enough for them to preach the Gospell openly, and with boldnes of heart?*

A. No: they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Quest. *In how many things consisteth the testimony of a good life?*

A. In three.

Q *Which be they?*

A. In holinesse, which belongeth to God; in righteousnesse, which belongeth to our Neighbour; and in soberneſſe, that belongeth to our selves.

Q *For how many causes are wee bound to serve God?*

A. For three causes; *Iure creationis*, because hee created us; *Iure redemptionis*, because hee redeemed us; and *Iure amoris*, because he loved us.

Doctri

Doctrin out of the Gospel after MARK.

Question.

WHat was Mark?

A. A Disciple of *Peters*, of whom hee had learned the Acts of Christ.

Q. *What are the branches to bee handled in this Gospell?*

A. The Tempting of Christ, his fasting, prayer, and miracles.

Q. *When was Christ tempted?*

A. As soon as he had received baptism, whereby wee learn, that the spirit of God beginnes no sooner to work, but is as soon crost and over-thwarted by the spirit of the Devil, ch. 1. 12.

Q. *What is the difference between these two spirits?*

A. The Spirit of God is loving, gentle, meek, not forcing, not threatning; the spirit of the Devil is subtile, cruel, false, and full of terrour: between these two Spirits the spirit of man is continually tossed; the one working to our salvation, the other to our damnation.

Q. *Who did tempt Christ?*

A. Two sorts of creatures.

Q. *Which be they?*

A. The Devil, and the Jews.

Q.

Q. *From whence fetcheth the Devil his arguments wherewith he tempteth ?*

Answ. From three things: either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the scriptures, as in this place appears.

Q. *What doth the Devil tempt unto ?*

A. Sin.

Quest. *What is the nature of sin ?*

A. To destroy.

Q. *What follows sin ?*

A. A twofold judgement; the one inward, as torment of conscience, and decay of gifts; the other outward, as contempt and reproach of the world.

Quest. *How many kinds of temptations are there ?*

A. Two.

Q. *Which be they ?*

A. Bad, which proceed from the Devil and his instruments, and good, which proceed from God.

Q. *How doth God use to tempt ?*

A. Two manner of ways; by trials on the right hand, and by trials on the left.

Q. *How doth he tempt us by trial on the right hand ?*

A. By offering us temporal blessings, as wealth, promotion, and such like, to see if wee will take hold of them justly, or after

after an indirect and sinfull manner. Or by bestowing upon us temporal blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almners.

Q. *How doth he tempt us by trialls on the left hand?*

Answ. By suffering heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals, and injuries are offered to prove our constancy, patience, and love.

Q. *How did the Jews tempt Christ?*

A. By frivolous questions to entrap his life, as; whether it was lawfull to give tribute to *Cæsar*, or no, ch. 12. 14.

Q. *What is our comfort in temptation?*

A That if wee abide faithfull and constant, God at the last will send his Angells to deliver us, as hee did unto our Saviour, ch. 1. 13.

Quest. *Why doth God suffer us to bee tempted?*

A. For five especiall reasons.

Q. *Which be they?*

A. First, to try whether we bee faithfull: Secondly, to make us seek unto him for help: Thirdly, the better to manifest his power and love in delivering us: Fourthly, to create in our heart a thank-

thankfullnes for our deliverance; and fifthly, that we may be made like unto our Saviour Christ.

Q. *Is it in the Devils power to tempt us when he pleaseth?*

A. No, he cannot do it: by the example, where the unclean spirit which Christ had cast out of the man in the Countrey of the Gadarens, who could not enter so much as into the herd of swine; before he had asked leave of Christ, chapter 5.14.

Q. *What doth this infer?*

A. That we ought alwaies to pray that we be not led into evil temptation.

Q. *After Christ was delivered from the temptations of the Devil, what did he?*

A. As wee ought to do in the like case, more cheerfully endeavoured to perform the will of his Father.

Q. *What may wee therefore liken the temptations of the Devil unto?*

An. A blow or wound, which dismayes not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemy.

Q. *What opportunity did the Devil waite to tempt Christ?*

A. When he was alone in the wildernesse, and oppresst with long fasting.

Q. *How long had he fasted?*

A.

A. Forty days and forty nights.

Q. *What company had he?*

A None, but wild beasts.

Q. *What may we understand by the Wildernesse?*

A. The world.

Q. *What by the wild beasts?*

Ans. The inward and outward dangers thereof.

Q. *Inward dangers of what?*

A. Of ones own rude and untamed affections.

Q. *Outward dangers of what?*

A. Of the vanities whereby we continually fall.

Qu. *What is a good remedy against these dangers?*

A. Fasting; and not, as some suppose, forty daies, but so long as wee live in the wildernesse of this wicked world.

Q. *What is fasting?*

A. Sobriety of life.

Quest. *How many kinds of fastings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and spirituall, which is an abstaining from sin.

Q. *When are we truly said to fast?*

Answ. When wee keep our eyes from look-

looking after vanities, our tongue from cursing, swearing, and evil speaking, our hearts from meditating mischief, our hands from practising unlawfull actions, and our feet from treading in the way of scorners.

Qu. *What is the true property of fasting?*

A. It must not be done for vain-glory, but to mortify the body, that it may bee in subjection to the spirit, and to the intent we may have the more provision for the relieving of the poor.

Quest. *What are the effects that follow fasting?*

A. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soul.

Q. *What is the opposite of fasting?*

A. Intemperance.

Q. *What is intemperance?*

A. An overflowing of voluptuousnesse against reason, and the health of the soul seeking no other contentation, but the delight of the senses.

Q. *What are the effects that follow it?*

A. Disorder, impudency, unseemlinesse, negligence, imbecility of body, and destruction of soul.

Q. *Wherein consists intemperance?*

A. In sumptuous feasting.

Qu. *Is it not tolerable for Christians feast?*

A. Yes, if it be done with moderation and thanksgiving, as it appears by the example of *Matthew*, who feasted our Saviour Christ, ch. 2. 15.

Q. *Whom must we feast?*

A. Not our rich neighbours, lest they bid us again, and so recompence be made; but the poor, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luk. 14. 12, 13.

Q. *May not a man both feast and fast at one instant.*

A. Yes, so in the midst of his delicates he be able to temper his affections.

Q. *What must be joyned to fasting, to make it acceptable?*

A. Repentance and prayer.

Q. *What is repentance?*

An. A hearty sorrow for sin, with a firm resolution never to offend again; so that it is not enough to be grieved for our sin, except we likewise amend.

Q. *Give an instance?*

An. It is our Saviours words, Repent and amend, for the Kingdome of God is at hand.

Q. *What goes before repentance?*

A. Admonition.

Quest. *What follows?*

A. Forgivenesse.

Q. *Who hath the power to forgive?*

A. Christ the Son of God, ch. 2. 10.

Q. *When hath he power to forgive?*

A. Whensoever we call upon him by faith, as by the example of the blind man ch. 10.

Quest: *What doth this readinesse to forgive infer?*

A. Imitation in us to do the like one for another.

Q. *Why?*

Answ. Because except we forgive one another, wee shall not be forgiven of our Father which is in heaven, ch. 11. 26.

Q. *How many circumstances as touching ourselves are to be considered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. First, who it is that must forgive: every one, as well the King as the Subject: secondly, what is to be forgiven, not only sleight offences, but capitall wrongs, whether sudden or premeditate; thirdly, whom they be we must forgive, namely, our Christian brethren; fourthly, how often, not seven times only, but seventy times seven: fifthly, in what sort, not feignedly, but from the heart; sixthly, when; not at the Altar onely, and when wee pray, but at all times when our brethren shall seem to offend.

Q. *In how many points consisteth forgivenesse?*

A. In four.

Q. *Which be they?*

A. Connivere, to wink at our Brothers offence; *condonare*, to pardon the quality of the offence; *remittere*, to with-hold the punishment; and *indulgere*, to take into favour again.

Q. *But if the offence be such as wee must needs reprove our Brother, how must it bee done?*

A. Mildly, lovingly, secretly, and guiltlesse our selves of what wee reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

Q. *To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?*

A. To five things.

Q. *Which be they?*

An. To the lamp in the Temple, which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, but sees not it self. 3. To *Noahs* workmen, that built an Ark to save *Noah*, and were drowned themselves. 4. To such a one as cloaths every one and goes naked himself. 5. To *Esau*, that was a Forrester, lived always abroad, and therefore did lose the blessing at home.

Q. *What is the gate that opens to forgivenesse before God?*

A. Prayer.

Q. *What is prayer?*

A. A calling upon God in the time of trouble.

Queſt. *How many ſorts of Prayer are there?*

Anſw. Two: mentall, conſiſting in the heart, without utterance from the tongue; and vocall, conceived in the heart, and pronounced by the tongue.

Qu. *How many are the eſpeciall properties of prayer?*

A. Four.

Q. *Which be they?*

A. It muſt be ſecret, without oſtentation; Zealous, without doubting to obtain; brief, without much bablings; and conſtant, without intermiſſion, ch. 11. 24.

Q. *How many reaſons are there to prove the goodneſſe of prayer?*

A. Six.

Q. *Which be they?*

A. Firſt, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh us like the Angels in heaven. Fourthly, it is as incenſe in the noſtrils of God. Fifthly it doth more good than Alms-deeds, for by our Almes wee help but a few, but by Prayer wee may profit thouſands. Sixthly, it is a victorious thing, for it overcom-

meth

meth GOD, which overcommeth all things.

Q. *When must we pray?*

A. At all times.

Q. *Why?*

A. Because we know not when the Lord will call us to judgement, ch. 13. 33.

Q. *What is an enemy to prayer?*

A. Drowsinesse, and therefore our Saviour hath said, watch and pray.

Q. *How must our minds be disposed when we pray?*

A. To be in charity with all.

Q. *What may encourage us to pray?*

A. The faithfull promise of the Lord, that he will hear us; Ask, and yee shall have; knock, and it shall be opened unto you.

Q. *How was prayer effectuall in Christ?*

A. By prayer he wrought some of his Miracles, as appeareth, ch. 9. 29.

Q. *What is a Miracle?*

A. An act exceeding the course of nature.

Q. *Why was it requisite that Christ should work miracles?*

A. To prove himself both God and man, and consequently the true Messias and Saviour of the world.

Q. *To save, how many ways may it be understood?*

A. Two manner of ways; first, in preserving and giving temporall blessings to all, and secondly, in redeeming of some, by giving eternal happinesse to the elect.

Q. *What are the miracles of Christ?*

A. Giving sight to the blind, strength to the lame, health to the sick, walking upon the waters, and raising of the dead, &c.

Q. *In this respect what is Christ called?*

A. A Physician.

Quest. *How doth he differ from other Physicians?*

Answ. As wrought by his own power, hee looked not for reward, and he scorned not to handle and touch his sick patients, notwithstanding the contagion of their diseases.

Doctrin out of the Gospell after S. LUKE.

Question.

WHat was Luke?

A. A Physician of Antioch, and a companion with *Paul* in his travails.

Q. *Did he write the Gospel as an eye-witnesse of the same?*

A. No, but as he had heard from *Paul* and others.

Q.

Queſt. *What are the points from whence we muſt derive our arguments in this Goſpel?*

A. The Preaching of Chriſt, the ſlanders which he ſuffered for the ſame, his apprehenſion and examination.

Q *When began Chriſt to preach?*

A. At twelve years old, when his parents found him diſputing with the Doctors in the Temple, ch. 2. 46.

Q *How ſhall we know a Preacher?*

A. By his fruits.

Q *Which be they?*

A. His Doctrin, if it be of God, and his converſation, if it be according to his Doctrin.

Queſt. *How many things are required in a Preacher?*

Anſw. Six things: to preach, to exhort, to pray, to praiſe, to reprove, and to encourage.

Q *What is it to exhort?*

Anſw. To remember the hearers of the Word, what they have heard, and to bee ſerious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Q *What are the fruits of a good life?*

A. Deeds of charity, done to the honour of God, and good of our neighbour.

Q *To what end are they available?*

A. To shew how neer, or how farre off wee are from Christ; for hee that finds by the disposition of his heart that he willeth well to all men, not onely his friend but his enemies, hath a sure testimony that God doth dwell in him; whereas contrariwise, he that feeleth not the heat of charity in his heart, may think assuredly God is far from him.

Q. *Are we then justified by works?*

A. Yes, before men, but by faith before God.

Q. *What is it to pray?*

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. *What is it to praise?*

A. To give God thanks for them when they are seen to profit.

Q. *What is it to reprove?*

A. To inveigh against their sins, laying before them the judgements of God.

Q. *What is it to encourage?*

A. To give boldnesse to the penitent, assuring them of mercy.

Q. *What is required in the hearers?*

Ans. Five things: First, diligent attention, not to have their minds carried away in time of preaching through vanities; Secondly, meditation, to ruminate upon such good lessons as they have heard;

Thirdly

Thirdly, application to expresse it in the manner of their life; Fourthly, prayer for the continuance of Gods Spirit upon their Teachers; and fifthly, thanksgiving, for the light of the Gospel.

Quest. *After what method doth Christ teach?*

Answ. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. *Why did he teach by parables?*

Answ. Because the unbeleeving Jews might hear and not understand, Chapter 8.10.

Q. *What is a parable?*

A. A discourse containing one thing in words and another in sense.

Q. *What vices doth Christ reprove?*

A. All.

Q. *How doth he reprove Ambition?*

A. By saying to the Apostles, He that seemeth least among you, the same shall be great, ch 9.48.

Q. *How pride?*

A Hee that exalteth himself shall bee brought low, and he that humbleth himself shall be exalted, ch. 8.14.

Q. *How revenge?*

A. When *James* and *John* saw the Samaritans would not receive Christ, they wished him to call for fire from Hea-

ved to consume them? but Christ rebuked them, saying, Ye wot not of what spirit ye are: I come not to destroy, but to save, ch. 9.55,56.

Quest. *How inconstancy or falling from the truth?*

A. No man having put his hand to the plough, and looking back, is apt for the Kingdome of God, ch. 9.62.

Quest. *How neglecting the word when it is preached, and not bringing forth fruits of repentance?*

A. It shall be easier for Tyre and Sydon in the day of judgement, than for such men, ch. 10.14.

Q. *How worldly carefullnesse?*

A. By the parable of the rich man that built his barns wide, and laid up goods for many years, and said to his Soul, Now take thy rest: when presently God pronounced unto him, Thou fool, this night shall thy soul be taken from thee, Chapter 12. 16. 20.

Q. *How else?*

A. By the example of the Ravens and Lilies of the field, which neither sowe nor reap, yet God feeds them: and the Lilies are cloathed with greater royalty than *Solomon*, ch. 12. 24. 27.

Q. *By what reason did Christ confute the folly of worldly minded men?*

A.

A. By an argument *a minore ad majus*: by saying, Which of you by taking thought, can adde to his stature one cubit? if ye be not able to do the lesse, how will ye perform the greater, ch. 12. 25, 26.

Q. *What must be our care?*

A. Not for trash of this world, but to lay up treasure in heaven, where neither thief approacheth, nor rust can corrupt, ch. 12. 33.

Q. *How reproveth Christ rash judgement, in when we do condemn such upon whom God executeth his judgements, to be greater sinners than we our selves are?*

A. By telling us, that except we repent, we shall all likewise perish, ch. 13. 3.

Q. *Why?*

An. Because whosoever hath deserved worst; we (if God should enter into judgement with us) have deserved as bad as they.

Q. *How doth he reprove the trust in our own merits?*

A. By saying, when we have done all that we can, wee are still unprofitable servants, because we can do nothing but that which is our duty to do, ch 17. 10.

Q. *Whom doth Christ pronounce blessed?*

A. The peace-maker, the poor in spirit, the sorrowfull, but they shall rejoyce; the persecuted, for great shall be their reward in heaven, Mat. 5. 12.

Q.

Q. *Wherein doth blessednesse consist?*

A. Not in honour, for then *Pharaoh* had been blessed; nor in wit, for then *Achitophel* had been blessed; nor in wealth, for then *Achab* had been blessed: but in the fear of the Lord.

Q. *How is this fear preserved?*

A. By having a care to the Commandments.

Q. *Wherein consisteth this performance of the Commandments?*

A. Not only in bridling the hands, but in refraining the affections of the heart, as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Quest. *How doth Christ threaten the cruell?*

A. He that in arger calleth his brother fool, shall be in danger of hell fire; Mat. 5. 22.

Q. *To what a strict reckoning will he call the lasciuious?*

A. Whosoever looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Ma. 5. 28.

Q. *Is it lawfull for a man to put away his wife?*

A. No, except it bee for fornication, Mat. 5. 32.

Q.

Q. *What oaths must we use in our private Communication?*

A. Yea, yea: and nay, nay: for whatsoever is more than that, cometh of evil.

Q. *By what may we swear?*

Answ. Neither by heaven, for it is the throne of God; nor by earth, because it is his foot stool.

Quest. *May we not swear at all?*

A. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Q. *What is an Oath?*

A. A calling of God to witnesse, that what wee swear is true, or to bee revenged on us if we lye.

Q. *May we that are humane creatures bee revenged one upon another?*

A. No.

Quest. *Why?*

A. Because Christ hath said Blesse them that curse you; do good to them that hate you, ch. 6. 28.

Q. *By what reason doth Christ binde us hereunto?*

A. By an argument taken from the nature of God, who is so gracious and loving unto man kind, as he maketh the Sun to rise, and the rain to fall, upon the just and unjust, Mat. 5. 45.

Q. *Who is just?*

A. Not any man: for he that saith hee hath

hath no ſin is a Lyar, and there is no truth in him.

Q. *How many ſorts of ſinners are there?*

A. Three.

Q. *Which be they?*

A. The firſt are ſuch as are of a reprobate ſenſe, neither fearing God nor man, as *Pharaoh*, *Judas*, *&c.* The ſecond are ſuch as before God are very impious, yet to themſelves and the World would ſeem righteous: and of this ſort are the Phariſees and hypocrites. The third is of thoſe that in the ſight of God and the world are ſinners, but becauſe they acknowledge their ſins, and are diſpleaſed with themſelves for the ſame, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalene*, *Zacheus*, and the thief upon the croſſe.

Q. *What is a ſpirituall note to know a repentant ſinner by?*

A. Vigilance, that when the Lord commeth, he be not found an unprofitable ſervant.

Q. *Who are called profitable ſervants?*

A. Such as with care perform the will of their maſter.

Queſt. *Who are called unprofitable ſervants?*

Anſw. Firſt, ſuch as are Magiſtrates, and abuſe their authority to the hurt of ſuch

as

st are under them; Secondly, such as are under the degree of Subjects, and neglect their calling, or deprave it by their wicked practice; Thirdly, rich men, that help not the necessities of the poor; Fourthly, the wise and learned, that suffer the ignorant to go astray for want of their good counsel and instruction.

Q. *For all these good instructions which Christ gave unto the Jews, how did they reward him?*

A. With slander and reproach, saying, that he did blaspheme and cast forth devils by the name of *Belzebub* the prince of Devils, ch. 6. 11. & 11. 15.

Q. *What is blasphemy?*

A. To detract from the power of the holy Ghost.

Quest. *Was it sufficient to allay the malice of the Jews, to say Christ was a blasphemer?*

A. No, the condition of envious men is such; as when they have done what disgrace they can in words; they practise deeds for the overthrow of them they hate.

Quest. *How did they practise Christs overthrow?*

A. By hiring *Judas* to betray him unto them.

Q. *What do we learn by this, that amongst the twelve one was a traytor?*

An.

A. That even amongst the smallest number of Gods elect, there the Devil hath his instruments.

Quest. *For what did* Judas *betray his Master?*

A. For money, as many do their souls, ch. 22, 6.

Qu. *What was the last memorable thing that Christ did before his betraying?*

A. The institution of the Sacrament of his body and blood.

Qu. *Of how many things doth this Sacrament consist?*

A. Of two.

Q. *Which be they?*

A. The visible substance, which is bread and wine; and the invisible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Q. *How many things are required for the worthy receiving thereof?*

A. Four.

Q. *Which be they?*

A. Knowledge, to discern the difference betwixt this holy Ordinance and other Ceremonies; Faith, to beleeve that Christ died for us; Repentance to be sorry for our sins; and Charity, to forgive our brethren.

Quest. *Is it not enough then to remember Christ by meditation, reading and hearing?*

A.

A. No, except we do likewise actually receive his body and blood in the Sacrament.

Q. *What two things did Christ use in offering his body upon the crosse?*

A. A breaking of his body, and a drawing forth of his blood.

Q. *What must our breaking be?*

A. A contrition of heart for our sinnes, and breaking of bread in the way of charity.

Q. *What must our pouring forth be?*

A. Tears of repentance, and tears of compassion.

Q. *How do we receive Christ in the Sacrament?*

A. Spiritually.

Q. *What place must we prepare for him?*

Answ. An upper room in the bosome, an inward room in the heart, a large room to receive his retinue, a fair room hung with the tapestry of righteousnesse, a sweet room deckt with the flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeal, and bed of peace.

Q. *What must be his diet?*

A. Prayer and thanksgiving.

Q. *Who his attendants?*

A. Faith, hope, and charity.

Q. *How shall a man know whether he hath*

hath received Christ or not?

A. If hee find that hee doth not onely hear his word, but bring forth the fruits of good doctrin; and therefore a good Christian is compared unto a Tree.

Q. *Why?*

A. Because he hath a root, which is hope; a heart, which is faith; a back, which is Charity; branches, which are spirituall vertues; green leaves, which are good words; and fruit, which is good works.

Q. *How was Christ apprehended?*

A. With Bills and Staves.

Q. *How did they use him?*

A. Buffeted him, and set a Crown of thorns upon his head.

Quest. *Whither did they bring him to be examined?*

A. To the high Priest first, then to *Pilate*, and afterward to *Herod*.

Q. *What were these men?*

A. Chief Magistrates, but very wicked.

Q. *What are godly Magistrates called?*

A. Gods.

Q. *Why?*

A. Because they execute the judgement of God upon the offenders.

Q. *What was a note of a bad Magistrate in* Pilate.

A. This, that although hee knew Christ to be innocent, yet because of the opinion of

the people, rather than he would pur-
ase their displeasure, he delivered him o-
r to their will, ch. 23. 25.

Q. *Upon what occasion is the friendship of*
wicked oftentimes renewed?

A. Upon the disgrace and downfall of
e godly, as appears by *Herod* and *Pilate*,
ho having been long enemies, were now
conciled together upon the apprehension
Christ.

Doctrin out of the Gospel after S. JOHN.

Question.

WHo *was* John?

A. An Apostle, and the en-
ely beloved of Christ, ch. 13. 23.

Q. *How did he write the Gospell?*

A. As both an eye-witnesse, and an ear-
witnesse of that which Christ had said and
one.

Quest. *What follows in this place to bee*
handled?

A. These four branches: the conviction
Christ, his execution, resurrection, and
censions.

Q. *Were not the Jews satisfied with the*
imprisonment of Christ?

A. No, they thought likewise to put
m to death.

Qu.

Que. *Why did they pursue him with such hatred, having done so many good deeds among them?*

A. Upon the same reason that vice pursues vertue, iniquity godlinesse, falshood truth, and darknesse light.

Q *How were they blinded?*

A. By rage of their own affections,

Qu. *What are the affections like?*

A. Like whirle-winds, when they have once gotten the upper hand over reason; as appeareth by the Jews, that would hear nothing, but cried, Crucify him, Crucify him, ch 19.15.

Q. *What did they object against him?*

A. That he did seduce the people, blasphemie, was not *Cæsars* friend, and worse than *Barabbas* a thief.

Quest. *How did they say he seduced the people?*

A. By false doctrin, in not attributing righteousnesse to the Law, ch. 5.16.

Q *How blasphemie?*

A. In calling himself the Son of God, ch. 10.31.

Q *How not to be Cæsars friend?*

A. In making himself a King, ch. 19.12.

Q *How worse than* Barabbas?

A. In that they thought a blasphemie worse than a thief.

Q *What kind of thief was* Barabbas?

A

A. One that by insurrection sought to rob the peoples hearts of obedience, which is a kind of spirituall theft.

Q. *How many sorts of such theeves are there?*

A. Three.

Q. *Which be they?*

A. First, such as corrupt the minds of others by their lewd examples, hypocrites slanderers, & detractors of goodmens vertues. Secondly, such as teach lies, whereby the souls of the hearers are robbed of eternal blisse. Thirdly, such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. *How many kinds of corporal theeves are there?*

A. Two.

Q. *Which be they?*

A. Domesticall and forraign.

Q. *Whom call you Domesticall theeves?*

A. Such as purloyn from their Masters, Parents, Husbands, Wives or Friends; or negligently suffer them to incur any losse or detriment which they might prevent.

Q. *Whom call you Forraign theeves?*

Answ. All such as rob their neighbours, either by false weight, and measures, bad wares, or subtile practises; all Lawyers that make good causes bad, or bad good; all debtors that never think to pay, and all credi-

creditors that triumph over the bodies
their poor debtors by imprisonment,
any other kind of oppression.

Q. *How did Christ confute the objection*
the Jews?

A. First, by saying he was the W
the Truth, and the faithfull Shepheard, a
therefore did not seduce the people, ch
14.6. and 10.11.

Q. *How secondly?*

A. By saying, What he did, he did
the inspiration of the Holy Ghost, and p
wer of God the Father, and therefore
not blasphome, c. 5.30. and 10.25.

Q. *How thirdly?*

Answ. By protesting openly, that w
was due to *Cæsar* ought to bee given u
Cæsar, and therefore was no enemy
Cæsar.

Q. *How fourthly?*

Answ. By shewing hee came to en
them with all the treasure of happy l
and therefore was no thief, like Ba
bas.

Q. *Were they not satisfied with this?*

Answ. No, though *Pilate* the c
Magistrate before whom he was indict
did certify them from the judgement S
that hee found no fault in him, Chapter
28.

Q. *Why did not Pilate set him free?*

A. Becauſe he reſpected more the diſpleaſure of the people, than the diſcharge of his own conſcience, wherein he ſhewed himſelf a bad Magiſtrate.

Queſt. *What are the works of a good Magiſtrate?*

A. Wiſdome, valour, impartiality, not to be humorous, not to be covetous, nor cruel.

Q. *When is he wiſe?*

Anſ. When hee diſcerneth rightly between falſhood and truth.

Q. *When valiant?*

A. When he fears not to execute the tenour of the Law.

Q. *When impartial?*

Anſw. When he neither reſpecteth the rich for their authority, nor diſdains the poor for their baſeneſſe and inferiority.

Q. *When is he without humour?*

A. When he executeth juſtice for the love of vertue, and not for hate, envie, or a malicious ſtomack againſt the party called in queſtion.

Q. *When is he not covetous?*

A. When he doth not buy nor ſell juſtice for reward or bribes.

Q. *What is juſtice?*

Anſ. The ſquare of life, attributing to every

every man that which is due.

Q. *What is injustice?*

Answ. The disorders of life, with-holding from men the just measure of their deserts.

Q. *When is a Magistrate cruel?*

A. When he is wholly set upon severity, without any thought of pitty or compassion.

Question. *Was* Pilate *altogether without compassion when he gave judgement upon Christ?*

A. No, hee had a kind of compassion, but it was counterfeit, and therefore though he would wash his hands never so often, hee cannot clear himself from the guilt of innocent blood.

Quest. *How many sorts of cruelty are there?*

A. Three.

Q. *Which be they?*

Answ. The first is of such as procure it, who nevertheless will not execute it themselves; and that was the cruelty of the Jews: the second is of such as devise not themselves to bee cruell, but when the sword is put into their hands or the means given unto them, do not spare forthwith to execute it with all inmanity and brutishnesse of heart, and this is the cruelty of Tyrants and wicked

ked men put in authority? The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and help if they would; and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not help and succour them.

Q. *How many wayes may we help the distressed?*

A. Five manner of waies.

Q. *Which be they?*

A. Either in person, when we travell and labour for their deliverance; or with our goods in relieving their wants; or with our good words, to comfort them; or with our councell to direct them; or with our power, quite to deliver them.

Q. *Had Christ any such friends?*

A. No: nor did hee need them, because hee could have delivered himself, if it had pleased him.

Q. *Where were his Apostles?*

A. Fled from him.

Qu. *Peter boasted he would die for him, and did he now forsake him in his extremity?*

A. Hee did not onely forsake him, but he flatly forswore he knew him.

Q. *How often?*

Answ. Three times the same night that Christ was apprehended, ch. 18.

Q. *What learn we by this?*

Answer. The inconstancy of flesh and blood, and the fickleness of worldly friends.

Q. *What became of* Judas *that betrayed him?*

A. As of a pernicious conspirator.

Q. *How was that?*

A. He hanged himself.

Q. *Who gave him that judgement?*

A. His own guilty conscience.

Q. *How many officers of torments doth a guilty conscience include?*

A. Four.

Q. *Which be they?*

A. Of an Accuser, a Juror, a Judge, and an Executioner.

Q. *How of an Accuser?*

An. In laying our sinnes to our charge, Rom. 2. 15.

Quest. *How of a Juror?*

A. By giving in evidence against us.

Q. *How of a Judge?*

A. In condemning us.

Q. *How of an executioner?*

A. By inflicting deserved punishment.

Q

Queſt. *What is it to have a guilty conſcience?*

A. To live in continuall torment and hell of mind.

Q *What was the manner of Chriſts execution?*

A. The death of the Croſſe.

Q *What extremity did he ſuffer before he was nailed upon the Croſſe?*

A He ſweat water and blood, was falſly accuſed, buffeted, ſpet upon, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Q *What extremity did he endure upon the Croſſe?*

A. His hands and feet were nailed, his ſide pierced with a ſpear, hee drank Vinegar and gall, was forſaken of God, and rejected of the world.

Q *For whom did he ſuffer all theſe torments?*

A. Not for any offence of his, for hee was immaculate, but for our ſinnes, which were infinite.

Q *To what end did he ſuffer them?*

Anſw. To the ſatisfaction of the Juſtice of God, and the redemption of our ſouls.

Q *What learne we by that?*

A. His obedience to God the Father, and his love towards us.

Q. *Wherein appeared his obedience towards God?*

A. In two things.

Q. *Which be they?*

Answ. In performing all GOD had commanded, which is called Active obedience; and in patient bearing all that was imposed upon him, which is called passive.

Quest. *Wherein appeared his love towards us?*

A. In giving his life for us when wee were his enemies.

Qu. *What is life?*

A. The power and vigour of the soul, expressed by the instruments of the body.

Qu. *What is the opinion of Atheists touching life?*

Ans. Some think, because a man liveth no longer then hee breatheth, that the life of man is nothing but a puffe of wind. Some again, because the losse of much blood bringeth the losse of life, therefore they esteem the life to bee nothing else but blood: And other some because in death they perceive no difference between men and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the soul; but all these opinions are corrupt and lewd.

Q. *Why so?*

A. Because they are grounded only upon the corporall senses.

Quest. *How do you prove the soul immortal?*

Answ. Because it is the Image of God; who is a Spirit, and eternall, for there must alwaies bee an agreement betwixt the Image and the thing whereof it is an Image.

Qu. *Which part of Christ then suffered death?*

A. His Humanity.

Question. *Of what doth his Humanity consist?*

A. Of body and soul like unto ours, sin only excepted.

Q. *Did his soul suffer death?*

A. It did.

Q. *Why then the soul is not immortal?*

A. There be two kinds of death, one corporall, which is a dissolution of the soul from the body, another spirituall, which is a separation of the soul from the presence of God, and in this sense it is said, that Christs soul did die; insomuch as for a while it was excluded the presence of God.

Q. *What part of Christ did not suffer?*

A. His Deity, by which he did overcome death.

Quest. *How did his victory over death appear?*

A. By his resurrection.

Q. *When was that?*

A. Upon the third day.

Q. *What benefit have we by his resurrection?*

An. The assurance of the immortality both of soul and body, and that sin, death, nor hell, shall have any power over us so long as we beleeve in him.

Q. *How prove you that?*

Answ. By his own words: I am the Resurrection and the life; hee that beleeveth in mee, though hee were dead, yet shall he live; chap. 11. 25. And again he that beleeveth in the Sonne hath life everlasting, and hee that beleeveth not in the Sonne shall not see life, but the wrath of God abideth on him, Chapter 3. 36.

Q. *What kind of people had opinion that there is no resurrection?*

Answer. The Sadducees, and therefore they tempted Christ with the question of the woman that had seven husbands, whose wife she should be at the day of the resurrection.

Quest. *How doth Christ answer the question?*

Answ. By saying that in the Kingdome

of heaven, they neither marry, nor are married, but are as the Angells of God.

Q. *What are they called amongst us, that deny the Resurrection?*

A. Atheists.

Quest. *How many sorts of Atheists are there?*

A. Two.

Q. *Which be they?*

A. The one that perswade themselves the soul is mortall as well as the bodie; the other, that albeit they have some opinion of the immortality of the soul, yet they think there is no hell, or punishment for sin after this life.

Quest. *How doth the Scripture disprove the first?*

A. By saying that whosoever beleeveth in Christ shall not perish, but have eternal life, ch. 3. 36.

Q. *How the second?*

An. By the words that God should say to the wicked at the day of judgement, Depart from me yee Cursed into everlasting fire, which is prepared for the Devill and his Angels Mat. 25. 41.

Q. *How many sorts of Angels be there?*

A. Two: good and bad.

Quest. *Of what substance are good Angels?*

Answ. Not of the nature and essence of

God, nor immortall of themselves; but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if hee would.

Q. *What difference is there betwixt the spirits of Men and Angels?*

A. The Spirits of men are joyned unto bodies, the spirits of Angels are not.

Question. *Are not the spirits of Men celestiall*

Answer. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. *What difference is there betwixt soul and spirit?*

An. A soul is common to all men living, as well Infidels as others, but a spirit is properly in those who are regenerate and born a new by Faith, and the *Holy* Ghost.

Q. *To whom did Christ first appear after his resurrection?*

An. To *Mary Magdalene*, and afterward three several times to his Apostles.

Q. *How long was he upon the earth after his resurrection?*

A. Forty days, and then he was taken up on high, and a cloud received him, Acts 1. 3. 9.

Q.

Qu. *Where was Christ when he was taken up?*

A. Upon Mount Olivet.

The end of the Gospels.

The ACTS.

Question:

After that Christ ascended into Heaven whom did hee leave on earth for the building up of his Church?

A. His Apostles.

Q. *How did he strengthen them?*

A. By sending the Holy Ghost unto them ch. 2. 4.

Q. *In what likenesse did the Holy Ghost appear?*

A. In the likeneſſe of fiery tongues, chap. 2. 3.

Q. *With what did he endow them?*

Answ. With the knowledge of Languages.

Q. *To what end?*

Ans. That they might preach to all Nations.

Q. *Was that their office?*

A. Yes,

Qu. *Who enjoyned them thereunto?*

A. Christ, ch. 1. 8.

Quest. *Upon how many points did their office consist?*

A. Of two.

Q. *Which be they?*

A. To baptise and instruct.

Q. *How did they baptise?*

A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. *How did they instruct?*

A. Two manner of ways.

Q. *Which be they?*

A. By testifying the death, resurrection, and ascension of Christ, and teaching of faith, repentance, and good works, Chap. 2.23,24,25,26.

Q. *What power had they given them to confirm their doctrin?*

Answ. The power of working miracles, as making the lame to go, healing the sick, and raising the dead, Chapter 3.6. and 9.34,40.

Q. *Who stood against them?*

A. The practice of the Devil.

Q. *Who defended them?*

A. The providence of God.

Qu. *How did the Devil practise against them?*

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qu.

Q. *To what purpose and end did the Devill do this?*

A. To overthrow, or at the least to stop the course of their Preaching, if it had been possible.

Quest. *How did God preserve and defend them?*

A. He revealed the conspiracies against them, chap. 9. 24. Hee pacified the tumults and commotions, chap. 19. 35. to 41. Hee sent them refuge in time of persecution, ch. 14. 6. Hee converted the hearts of their slanderers, chap 2. 17. He delivered them out of prison, chap. 5. 19. Hee comforted them when they were beaten, chap. 5. 41. and 23. 11. and in death he gave them life, ch. 14. 19.

Q. *Who conspired against them?*

A. The Jews.

Q. *How?*

Answ. When *Paul* was imprisoned by them, some forty of them and more took an Oath, that they would not eate nor drink untill they had slain *Paul*, Acts 23. 12.

Quest. *Under what colour did they execute their malice.*

A. Under colour to have him brought forth to be examined, and they by the way would murther him.

Q. *How did God reveal this conspiracy?*

A. *Pauls* sisters son over-heard it, and was sent to tell the Captain of the castle of it, ch. 23. 20, 21.

Q. *What did the Captain when hee heard of it?*

A. Sent *Paul*, with a power of men for his guard to Cæsarea, to *Felix* the chief governour.

Q. *Who raised a tumult against them?*

A. The Jews; and one *Demetrius*, a silver-smith at Ephesus.

Q. *Against which of the Apostles did Demetrius raise a tumult?*

A. Against *Paul*, Gaius, and *Aristarchus*, *Pauls* companion.

Q. *Why?*

A. Because they spake against Images, by making of which he got his living.

Q. *What was Demetrius his intent by this commotion?*

A. To have *Paul* and his Disciples suppresst.

Q. *How did God prevent this purpose?*

Answ. The Town Clerk pacified the people, and the men were let go, Chapter 19. 35.

Q. *Who was the Devils instrument to persecute the Apostles?*

A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other places.

Qui-

Q. *Whom did* Herod *persecute?*

A. Hee killed *James* and put *Peter* in prison, ch. 12. 2. 5.

Qu. *Who was Gods instrument to deliver* Peter?

Answ. An Angel.

Quest. *How was* Herod *punished for his cruelty?*

A. He was eaten to death with worms, ch. 12. 23.

Q. *Whom did the unbeleeving Jews persecute at Iconium?*

A. *Paul* and *Barnabas.*

Q. *How were they delivered?*

A. God gave them knowledge of their dangers.

Q. *Whither went they for refuge?*

A. To Lystra and Derbe, Cities of Licaonia, ch. 14. 6.

Quest. *Who were persecuted in Thessalonica?*

Q. *Paul* and *Silas.*

Q. *How escaped they?*

A. Their friends sent for them by night to Berea, ch. 17. 10.

Quest. *Who were the Devils instruments to slander the Apostles?*

A. The Jews.

Q. *Where?*

A. At Jerusalem.

Q. *In what manner?*

A. By saying, (when they spake all manner of Languages) that they were drunk with new wine, ch. 2. 13.

Q. *How did God make them repent their slander?*

A. By touching them with remorse of Conscience.

Q. *Who were the Devils instruments to imprison the Apostles?*

A. King Herod, the Jews, and the Roman Substitute.

Q. *Who was Gods Instrument to deliver them?*

A. An Angel, and such men as hee raised to be their friends ch 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

A. By speaking to them in visions, chap. 13. 11.

Qu. *To which of them did he give life in death?*

A. To *Paul.*

Q. *In what manner?*

A. When *Paul* was stoned by the men of Lystra, and carried out of the city for dead, God raised him up again, even in the midst of the Disciples that stood about him ch. 14. 19, 20.

Q. *What learn we by the sequel of this discourse?*

A. That God by simple men, in spite of

of all tyranny, replenished the whole world with the sound of his Gospel.

Quest. But Paul *as we read in the eighth Chapter, persecuted the Church, and consented to the death of* Stephen, *how came he then to be an Apostle?*

A. The Spirit of God (in whose hands are the hearts of all men,) converted him, from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church than he did.

Q. *How doth that appear?*

Answer. By his painfull travel thorow many Countries, his stripes, imprisonments stoning, dangers by Land and Sea, which hee joyfully suffered for the love of Christ Jesus.

Quest. *Why did God suffer his chosen servants to bee so injuriously handled of the world.*

A. For three reasons.

Q. *Which be they?*

Answer. That hee himself might be the more glorifyed by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Quest. *As they were painfull to teach, were the people as ready to follow their Doctrine?*

An. Many were of those whose Hearts were prepared for that calling; but otherwise they that were not, refused.

Q. *It appeareth then that faith is the only gift of God?*

An. It is, and increaseth in us by hearing of his word, as appeareth by *Lydia*, the Woman of the Thyatirians whose heart the Lord opened, that she attended to the Doctrin of *Paul*, chapter 16.14.

Q. *What strange conversion was there made by the Apostles?*

A. The conversion of the Æthiopian Eunuch, of *Cornelius*, of *Elymas*, and of *Pauls* Jaylor.

Q. *Did the Conversion of these men seem more strange than the rest?*

A. Yes, because in the eye of the world both for their calling and quality they seemed more unlikely to bee converted then any others.

Q. *How?*

Answ. The Eunuch was of the Heathens that worshipped strange gods, chap. 8.27. *Cornelius* a Souldier, whose stearn profession might seem to harden his heart against the first impression of Christian Faith, chap 10.1. *Elymas* a Conjurer and one that practised with the Devil; and the Jaylor, a forward minister to exe-

cute

are the cruelty of such as persecuted Christ and his Church.

Q. *How did the converted shew themselves afterwards to be Christians?*

A. By their good works.

Quest. *What were they?*

A. The Eunuch planted the Gospel in Æthiopia, *Cornelius* used much prayer and Alms-deeds, and the Jaylor dresst the wounds of *Paul* and *Silas*, and refreshed them with meat.

Qu. *Is it not enough for us to be Christians in name, but we must also be so in nature?*

A. No, for otherwise wee shall bee sure to undergo the wrath of God.

Q. *By what example?*

A. By the example of *Ananias* and *Sapphyra*, and of *Eutichus*?

Q. *What were their faults?*

A. *Ananias* and *Sapphyra*, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Q. *Wherein did they fail?*

Answ. In that whereas it was a custome among them to imploy all their goods to the benefit of their brethren, they kept back a part to their own private use.

Q. *How were they punished?*

A. With sudden death, ch. 5. 10.

Qu. *If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to fear that will bestow nothing, not so much as the superfluity of their riches, to the relieving of their distressed brethren.*

An. Not onely death of body in this world, but destruction of soul and body in the world to come, unlesse they amend.

Q. *Wherein did* Euticus *offend?*

A. Being of the Congregation of the faithfull, as hee sate with others to hear *Paul* Preach, neglecting his Doctrin (as it many Sermons with us wee may see the like) and fell into a sleep.

Q. *How did God punish him?*

An. Hee made him an example to the whole Assembly, by suffering him to fall from the third loft; so that he lay for dead till *Paul* revived him.

Quest. *But our Christians sit low, and in their pews, and therefore need fear no such danger?*

A. True, they need not fear falling to the ground, but they may sit in dread of a greater fall.

Q. *How is that?*

An. From the top of Heaven to the bot-

bottome of hell, if when they should hear the Word of God, they suffer sleep to stop their eares.

Saints *Pauls* Epistle to the ROMANS.

Question.

WHat *was the cause that the Apostles wrote Epistles?*

Answ. The variety of Nations whom they had converted, with whom they could not alwayes in person be conversant, and therefore they sent their minds unto them in writing.

Q. *To what end?*

A. To cherish their young faith, which otherwise (like a green tree that hath not taken deep root,) might bee shaken with Contention and Errour.

Q. *Was there any such thing in Rome at such time as he sent this Epistle thither?*

A. Yes.

Q. *What was it?*

A. The Jews began to despise the Gentiles, and the Gentiles the Jews.

Quest. *Wherefore did the Jews despise the Gentiles?*

An. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Quest. *How did the Gentiles despise the Jews?*

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only we was sent.

Quest. *How doth* Paul *take up this controversy?*

Ans. By proving them both guilty of monstrous sins, and therefore unfit either to reprove other.

Qu. *Of what doth he prove the Gentiles guilty?*

Ans. Of Idolatry; for though they had not the Law written, yet by the frame of heaven and earth they could not but know there was an omnipotent God, and therefore they ought not to have worshipped Idols, ch 1. 20, 21.

Q. *What doth he hold the Jews guilty of?*

A. Of presumption, in thinking they could be justified by the Law; so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteousnesse.

Q. *What then must they depend upon for their justification?*

A.

Answ. Onely faith in Christ Jesus, who had performed the Law for them: for to hear the Law was no cause of justification, but to perform the Law; which none was able to do, but onely the Sonne of God, ch. 2.13. and 3.20,25.

Question. *How doth* Paul *distinguish the Law?*

An. Into the Law of the Letter, and the Law of Faith.

Qu. *What doth the Law of the Letter?*

A. Shews us what sin is, but purgeth us not from sin.

Q. *What is the Law of faith?*

A. Righteousnesse, obtained without the Law.

Q. *How proveth he that?*

A. By the example of *Abraham*, who was justified by faith before he was circumcised, that hee might not think Circumcision the cause of Justification, Chapter 4.10.

Q. *How then doth he draw the Jew and the Gentile to agreement?*

A. By shewing them that both the circumcised and the uncircumcised shall bee saved, if they beleeve.

Q. *What doth beleife bring?*

Answer. Peace of Conscience towards God, through our Lord Jesus Christ, chap. 5.1.

Q

Question. *What doth peace of conscience bring?*

A. Joy in tribulation.

Q. *What tribulation?*

A. Patience.

Q. *What Patience?*

A. Experience.

Q. *What experience?*

A. Hope that will not deceive us.

Quest. *How is our hope made undeceivable?*

A. By the love of God.

Q. *wherein?*

A. In that when we were yet his enemies, hee gave his only begotten Sonne to death.

Q. *How became we gods enemies?*

A. By the sin of *Adam?*

Q. *Whether was greater the condemnation that came through the sinne of* Adam, *or the justification that came through the righteousnesse of Christ?*

A. The justification that came by the righteousnesse of Christ.

Q. *Why?*

A. Because by one sin only came damnation, but Christ by righteousnesse hath forgiven many sinnes: that is, not onely the sinne of *Adam*, whereof we are guilty, but many other sins of our own, which we have since commit ed.

Q. *What bringeth us to the knowledge of sin?*

A. The Law; for we had not known lust, if the Law had not said, Thou shalt not lust.

Q. *Then the more sin is manifest, the more grace abounds?*

A. It doth.

Q. *May wee therefore sinne that grace may abound?*

A. God forbid.

Q. *Why not?*

Answer. Because when in Baptism we are made partakers of grace, wee dye to sin, and rise again to newnesse of life, chap. 6.6.

Q. *What is it to die to sin?*

Answer. To abolish the works of the flesh.

Question. *What is it to rise in newnesse of life?*

A. To follow the works of the Spirit.

Question. *What call you the works of the Spirit?*

Ans. Faith, charity, peace, concord, mercy, love, &c.

Quest. *What call you the works of the flesh?*

A. Pride, Envie, Sloath, Gluttony, Uncharitableneſſe, &c.

Q.

Q *How are they rewarded?*

A. With death: for the reward of sin is death, ch. 6.23.

Q *How are the works of the spirit rewarded?*

A. With eternal life. ch. 6.23.

Quest. *Are we all subject to death by Law?*

A. We are.

Q *How then can the Law be good, which is cause of much evil?*

A. Yes, the Law is holy and good, and ordained to give us life, but that sin working in us, alters the property of the Law, so that instead of life wee find death, chap. 7.10.

Q *How shall we escape this danger?*

A. By living after the spirit.

Question. *Who are they that live after the spirit?*

Answ. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8.30.

Quest. *Are all men predestinated to bee saved?*

A. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory, chapter 9.15.

Q1. *Is God he cause of mans condemnation?*

A.

Answ, No, but sin which reigneth in men.

Q. *What are they called which are ordained to be saved?*

A. The Children of God.

Quest. *How are wee made the Children of God?*

A. Three manner of waies.

Q. *Which be they?*

Answ. By Election, Creation, Adoption.

Quest. *Why are these blessings bestowed upon us?*

Answ. Not for any deserts of ours, but through the meer mercy and love of God.

Q. *What recompence doth he desire of us for them?*

A. Nothing but love.

Q. *How is our love shewn?*

A. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

Q. *When are wee separated from Christ?*

A. When wee do, or consent to do any thing contrary to his will.

Q. *Why must we endure any extremity rather than revolt from God?*

A. Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come, ch. 8. 18.

Question. *Do we obtain the glory then by works?*

A. No, but by the mercy of God only; yet works, and the good motions of the Spirit testify unto our conscience in the mean space, that such a reward is laid up for us.

Q *How are we put from that glory?*

Answ. Onely by our sins.

Q *To whom was the Covenant of this glory made?*

Ans. To the Jews first, and then to the Gentiles.

Q *How did the Jews lose it?*

A. By thinking to become righteous by the Law.

Q *How did the Gentiles obtain it?*

Answ. By beleeving in Christ as soon as they heard of his name, ch. 9. 30.

Q *Why could not the Jews be righteous by the Law?*

An. Because they could not fulfill the Law.

Q *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q *How do they fulfill the Law?*

Answ. Not in themselves, But in the work of Christ, who hath fulfilled it for them, and for all others that beleeve in him;

him, so that his righteousnesse is become theirs, ch 10.4.

Q. *Are all the Jews rejected?*

A. No, God hath reserved a remnant to be saved, ch. 9.27.

Q. *Are the Gentiles all accepted?*

A. No, but onely such as hear the word and beleeve.

Qu. *But some have not heard the word, therefore shall they be excused?*

Answ. Not so, the sound thereof is gone through the earth, therefore none can plead ignorance, ch. 10.18.

Q. *Because we are Gentiles, and accepted by our belief in the place of the unbeleeving Jews, ought we to despise them in respect of our selves?*

A. No.

Q. *Why?*

A. Because we are not so accepted, but we may be rejected, not they so rejected, but they may bee received; for if God grafted us into the true vine, which were but wilde Branches, much more may hee graft the Jews, which were the true Branches, into the true stock again, Chap. 11.11.

Quest. *Why doth Saint* Paul *urge this similitude?*

Answer. To shut up contention between the Jews and the Gentiles, that

neither should despise others, because they were alike in belief and unbelief.

Q. *After the deciding of this controversy, and certain principal points of Religion (as faith and justification) declared, wherein doth* Paul *shew we ought to strive one to excel another?*

Answer. In unity and uprightnesse of life.

Q. *How is that to be performed?*

A. By offering up our selves a lively sacrifice unto God.

Q. *What is a lively sacrifice?*

A. To cast off the works of darknesse, and put on the Armour of light.

Q. *How must we cast off the works of darknesse?*

A. By conforming our selves after the Will of God, and not after the fashion of the world, ch. 12. 2.

Q. *What are the works of darknesse?*

An. To imbrace pride rather than Humility, lust rather than chastity, hate rather than love, rebellion rather than obedience, gluttony rather than abstinence, &c.

Q. *What is the armour of light?*

A. To dispose our minds after the contrary.

Quest. *It seems then by being commanded*

to sacrifice our bodies; that every Christian is a Priest?

A. True, we are.

Q. *How are we consecrated?*

A. Not by the effusion of oyle, but by the inspiration of the holy spirit.

Qu. *When?*

A. At our Baptism.

Qu. *Do all Christians serve the office of Priesthood?*

An. No.

Qu. *Why?*

A. Because their sacrifice is not such as it should be.

Q. *How comes that to passe?*

An. By reason they prefer not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Quest. *To whom is it given to know these things?*

A. To all; but not after a like measure.

Q. *What must they do that have privilege of grace above others.*

A. Not boast of it, but help to further them that want, ch. 11. 13,

Quest. *By what example are we taught so to do?*

Answ. By the example of the members of a mans body: for as when the foot is

offended, the rest of the members, as the eye, hand, and tongue, straight minister to it: so it ought to be in the members of Christ his body, when one faints, the rest must relieve it.

Q. *What is the head of the mystical body?*

A. Christ.

Q. *Who are the eyes?*

A. His Preachers.

Q. *Who are the eares?*

A. Hearers of the Word.

Quest. *Who are the hands?*

A. The Magistrates.

Q. *Who are the feet?*

A. The Subjects.

Q. *What is the duty of a Preacher?*

An. To teach with sincerity.

Q. *What is the duty of the hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magistrate?*

An. To rule with justice.

Q. *What is the duty of the subject?*

A. To obey with love.

Quest. *What are the sinews that bind the joynts of the mystical body together?*

A. Compassion and brotherly love.

Q. *What is compassion?*

A. A suffering with our Christian brethren, or a like feeling of the heart, that we shew unto them, as if it were hapned to our selves.

Q. *What doth it produce?*

An. A distributing to their necessity, as counsell to them that erre, comfort to them that mourn, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, ch. 12.15,17.

Quest. *How are these vertues performed in us?*

A. By continuance in prayer.

Question. *What Vices are contrary to compassion?*

Answer. Hate, revenge, arroganey, and self-love.

Q. *Why must we not hate?*

A. Because God hath commanded love, ch. 12.14.

Q. *Why must we not revenge?*

A. Because revenge is the Lords, chap. 12.16.

Q. *Why must we not be arrogant and high-minded?*

A. Because we are all of one linage, and no man hath any thing of himself, but what is given him of God.

Q. *What is self-love?*

A. To be wise in our own conceits.

Q. *Doth our duty onely extend to the body of our Christian brother?*

A. No, but to his mind also.

Q. *How is that?*

Answ. Wee must take heed that we offend not his conscience by eating of meats, and observation of days, chapter 14.21.

Q. *When are these precepts to be put in execution?*

A. Out of hand.

Q. *Why?*

An. Because the time of our salvation draweth neer, ch. 13.11.

Q. *When to be left off?*

A. Not till death.

Qu. *Why?*

A. Because whether we live or die, wee live and die in the Lord, ch. 14.7.

Qu. *How doth Saint* Paul *conclude his Epistle to the Romans?*

Ans. With two things.

Q. *Which be they?*

A. With exhortation and Prayer.

Q. *What doth he exhort them unto?*

Answ. To the reading of the Scriptures, Thanksgiving, and to beware of false prophets.

Quest. *Why doth he exhort them to read the Scripture?*

An. Because whatsoever is written, is written for their and our instruction, chap. 15.4.

Q. *Why to Thanksgiving?*

A. Because of the mercy of God shewn unto all.

Qu.

Qu. *Why to beware of false prophets?*

A. Because they raised divisions and opinions in the Church, contrary to the doctrin of Christ, ch. 16. 17.

Q. *What is his prayer?*

A. That they might be filled with all joy & peace, that comes by faith, and with all abundance of hope.

Q. *What is hope?*

A. An assured expectation of blessednesse to come, to which Christ Jesus bring us. Amen.

Quest. *From whence did* Paul *write this Epistle?*

A. From Corinth.

1 CORINTHIANS.

Question.

WHere was Paul *when he writ this Epistle to the Corinthians?*

A. In Syria.

Q. *What was the cause that moved him to write?*

A. The sects and divisions that in his absence took root in the Church of Corinth.

Q. *What were they?*

A. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Q. *How doth he reprove them?*

A. By shewing them that Christ is one, and his religion one, and therefore ought not to bee divided; and howsoever *Paul*, *Apollo* and *Cephas* plant, it is nothing, except God give the increase, ch. 3. 6.

Q. *Whence then proceeds the knowledge of the Scripture?*

A. From the Spirit of God, ch. 2. 12.

Q. *What is the means?*

A. The Preacher, ch. 3. 9.

Q. *How ought he to deliver the word?*

Answ. Not in inticing speech of mans wisdome, but in the plain evidence of the Spirit, ch. 2. 4.

Q. *Why?*

A. Because the wisdome of the world, before God is foolishnesse, and that which the world accounts foolishnesse is wisdome before God, ch. 3. 19.

Quest. *What is their offence then, that perswade themselves the Gospel is not well taught, except it be set forth with eloquence of speech?*

A. They make the crosse of Christ of none effect, attributing that unto men, which belongs to the power of God, chap. 1. 17.

Quest. *What are the inconveniences which*

come

come by controversy in Religion?

Answ. Vice passeth away unpunished, and the congregation is scandalized, chap. 5.2.&c.

Q. What be the vices that S. Paul noteth in the Corinthians?

A. Arrogancy, incest, going to Law, one with another, fornication.

Quest. How would he have arrogancy reclaimed?

Answ. By humility: If any man among you seem to be wise in this world, let him bee a fool, that hee may be wise, Chapter 3.18.

Q. How incest?

An. By excommunicating the party, ch. 5.5.

Q. How going to Law?

An. By choosing some one or other of their brethren to set concord between them, without expence of time and further charge, ch. 6.4.

Q. How fornication?

A. By marriage: To avoid fornication, let every man have his own wife, ch. 7.2.

Q. What doth hee most commend, marriage or a single life?

A. A single life.

Q. Why?

A. Because it is most apt for the service

vice of God, by reason it is freed from cares, the other is intangled, chapter 7. 32,33.

Question. *Doth he not likewise tax them of Idolatry?*

A. Yes, and of thinking the Ministers a burthen to the Congregation.

Q. *How doth he reprove the first?*

An. By shewing that although they fear God in heart, yet it is not lawfull for them to eat with Idolaters.

Q. *Why?*

Answ. Because in so doing they may wound the weak consciences of others, ch. 8. 11, 12.

Qu. *How doth he reprove the second?*

A. By shewing that he which feedeth the flock, is worthy to eat of the milk of the flock, ch. 9. 7.

Q. *By whose example doth he teach them to avoid these enormities?*

A. By the example of the Jews, who were ambitious, full of strife, despisers of Prophets, and prophaners of holy things, ch. 10.

Quest. *Why are they taught to avoid these things?*

Answer. Because their bodies are the Temples of God, and therefore they ought not to make them the Temple of the Devil, by suffering themselves,

to

to be polluted with ſuch uncleanneſſe, ch. 6.19.

Q. *When do they avoid them?*

Anſw. When they do all things in puritie of ſpirit, and to edification, chapter 14.5.

Queſt. *What is the beſt ground of edification?*

A. Love.

Q. *How do you prove that?*

An. Becauſe hee that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling Cymball, ch.13.1. He that hath faith able to remove mountains, and wants love, is nothing, verſe 2. And he that giveth all he hath to the poor, and is without love, profiteth nothing, ver.3.

Q. *Love then is neceſſary in all the points of Religion?*

Anſw. It is: for he that comes to the Lords Table without love, is an unworthy Gueſt; and hee that prayeth, and is not in love, calleth for Vengeance on himſelf.

Queſt. *Wherein did the Corinthians abuſe Prayer?*

A. In not obſerving the cuſtomes of the time.

Q. *What was that?*

A

A. To pray bare-headed, ch. 11.4.

Q. *Wherein did they abuse the Lords Supper?*

A. In that some came with a carnal desire to eat, and some had filled themselves before, c. 11.21.

Quest. *What was the presumption of their women?*

A. They took upon them to teach; which is not allowable, ch. 14.34.

Q. *What principal thing was to be observed amongst the teachers?*

A. Not to preach or pray in a strange tongue, by which the people could not bee edified; nor whereunto they could not say Amen, ch. 14.16.

Q. *What is the last errour that* Paul *confuted in them?*

Answer. Their doubting of the Resurrection.

Q. *How doth he confute it?*

Answ. By shewing that Christ is risen, who is the first fruits of them that shall rise, ch. 15.

Quest. *How doth he prove that Christ is risen?*

Ans. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, hee confirmeth it also by reason.

Q. *How is that?*

A. That unlesse there be a resurrection, Faith and preaching are both in vain, chap. 15. 14.

Q. *How doth* Paul *conclude this* Epistle?

A. With an exhortation for the relief of the poor.

II CORINTHIANS.

Question.

Q. *From whence was this second* Epistle *to the Corinthians written?*

A. From Philippi, a city in Macedonia.

Q. *What are the principal circumstances?*

A. Three.

Quest. *Which be they?*

A. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Q. *What was the cause of his writing?*

A. The inflexible nature of some, that notwithstanding his former perswasions still despised his authority.

Q. *What are the persons?*

A. The false teachers, himself, and the Corinthians.

Q. *What is the matter?*

A A confutation of his detractors, and a confirmation of his own doctrin.

Q *How confutes he his detractors?*

A. By proving them Teachers, not for love, but to fill their own bellies, and that they were boasters of other mens labours, ch 10. 15.

Question. *How doth he confirm his own doctrin?*

A. Three waies.

Q *Which be they?*

A. First, in respect of the ground thereof, which is Christ Jesus, ch 4 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and love, ch. 8. 7. & 9. 2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Q *How?*

Answ. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrify him from proceeding in his calling ch. 6. 4. and 11. 24 to 30.

To the GALATIANS.

Question.

WWhat *was the cause that* Paul *writ to the Galatians?*

A. Their declining from that which he taught them.

Q. *What was that?*

A. Faith in Christ Jesus.

Q. *How declined they from Faith?*

An. In thinking to be justified by the works of the Law.

Q. *How doth he rebuke them?*

An. By shewing, that as many as are of the works of the Law, are under the curse, ch 3.10.

Quest. *How are we delivered from this curse?*

A. Christ hath redeemed us, by being made a curse for us, ch. 3.13.

Quest. *What doth he then counsel them to do?*

A. To forsake the beggarly traditions of the Law, as Circumsion, and the observation of dayes and times, Chapter 4. 9,10.

Q. *What was the reason?*

A. Because neither circumsion, nor uncircumsion avail any thing, but a new creature, ch. 6.15.

Quest. *What is understood by a new creature?*

An. One regenerated by Faith; as being dead to sinne, and risen again through Christ to newnesse of life, chapter 2.19,20.

Q

Q. *How are we known to be regenerate?*

Answ. If we bring forth the fruits of the Spirit.

Q. *What are the fruits of the spirit?*

An. All kind of vertuous living, chap. 5.22.

Quest. *Where was* Paul *when he writ this Epistle?*

A. At Rome.

Paul to the EPHESIANS.

Question.

WHat *was the estate of the Ephesians when* Paul *wrote unto them?*

A. As it is of those amongst whom Gods word hath been sown.

Qu. *How is that?*

Ans. The good seed of *Pauls* Doctrin was mingled with the cockle and weeds of false teachers.

Q. *In such a needfull businesse how chanced it hee did not rather go unto them than write?*

A. Because he was a prisoner in Rome.

Q. *What method doth he use, in confirming the Ephesians in the faith which he had before taught them?*

A.

Answer. First, he useth an admonition; then a prayer; and last of all an exhortation.

Q. *Of what doth he admonish them?*

A. Of four things.

Quest. *Which be they?*

An. First, hee shews that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned unto them by chance, chapter 1.4,11. Secondly; hee puts them in mind that the ground of their faith in Christ Jesus, to whom all power both in heaven and earth was given, and therefore they needed not to stand doubtfull of their reward, Chapter 2. 20. to 23. Thirdly, hee records in what state they were before they were called.

Q. *What was that?*

Answ. That they were under the power of Satan, and dead through sinne, and therefore being now quickened by the Spirit of Christ, the farther they were off from grace, the greater debtors they are now for the same, ch. 4. v. 1, 4, 5. Fourthly, hee bids them not to faint because of the persecution which they saw was laid upon him.

Qu. *What reason shews he for that?*

A.

Answ. Because it was their glory, chapter 3. 13.

Q. *In what respect could his persecution be to their glory?*

Ans. In this, that seeing him constantly endure prisonment and death for the truth of the Gospell, which he had preached unto them, they might assure themselves his Doctrin was the Word of God, and not tradition of man.

Quest. *For what doth he pray to God for them?*

A. For three things.

Q. *Which be they?*

A. First, for the strength of his holy Spirit, ch. 3. 16. Secondly, that he would give them a faithfull heart, chap. 3. 17. And thirdly, to endue them with unfeigned charity.

Q *How manifold are his exhortations?*

A. Two-fold.

Q. *As how?*

A. General and particular.

Q. *What are his general exhortations?*

An. Certain observations common to all men, as to walk worthy of their calling ch. 4. 1.

Q. *What is their calling?*

Answ. Christianity.

Q. *What is the end thereof?*

Ans. Eternal life.

Qu.

Q. *Who hath called us hereunto?*

A. God the Father by his Sonne Chriſt, ch.3.11.

Qu. *By what means?*

A. By two kind of means.

Q. *Which be they?*

Anſwer. Firſt, by outward means, as by afflictions and perſecutions; and ſecondly by inward means, as by the working of Gods Word in our hearts, and the wholſome admonition of his holy Spirit, chap. 4.30.

Q. *How may wee walk worthy of our vocation?*

Anſ. If we avoid lying, anger, theft, filthy ſpeaking, and imbrace humility, meekneſſe, patience, charity, and unity of ſpirit, chap. 4.2,3.& ver.25. to 31.

Q. *What is humility?*

An. Not to prefer our ſelves before others, nor to deſpiſe them in reſpect of our ſelves.

Q. *What is meekneſſe?*

A. Not to be eaſily moved to anger.

Q. *Is it not lawful then to be angry with ſuch as offend?*

A. Yes, ſo that wee be not angry unto ſinne, nor let the Sun go down upon our wrath. ch 4.26.

Q. *How may we be angry and not ſin?*

An. If wee ſo bridle our fury, as that

we

we break not forth into any wicked or unlawfull act.

Q. *What is patience?*

A. A quiet digesting of wrong, and leaving the revenge to God.

Q. *What is charity?*

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. *What call you the unity of the Spirit?*

Answ. An agreement together of Gods people in true faith and doctrin, without sect or dissention.

Question. *Why ought we to walk in unity of spirit?*

Answ. Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, is but one, and the means whereby we are saved, only one, that is to say, Faith; and therefore wee ought to agree together in one mind, as Children of one Father, as the heirs ordained all for one happy inheritance, c. 4. 4, 5, 6.

Quest. *Having declared what the vertues be which Saint* Paul *would have us follow, rehearse the vices that hee would have us to avoid?*

Answ. Lying (as I said before) theft, anger, and filthy talking; and out of the fifth Chapter, covetousnesse, fornication, drun-

drunkennesse, false doctrin, foolish and idle jesting.

Q. *What is a lye?*

A. A counterfeit and false declaration of the thought and mind, as when wee speak one thing and think another.

Q. *What is theft?*

Ans. Not onely to steal with the hand, but all manner of deceit and unlawfull gain.

Q. *What is anger?*

A. A desire of revenge for some wrong done unto us; or unto them whom wee love.

Q. *Of how many sorts is it?*

Answ. Of two.

Q. *Which be they?*

A. Natural and Diabolical.

Q. *What call you naturalanger?*

A. The anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant, or Scholar, for the due correction of such vices as they perceive in them to dishonour God.

Qu. *What is diabolical anger?*

A. So to be incenst, as to wish the destruction of any one.

Quest. *Where in consisteth filthy Communication?*

Answ. In swearing, cursing, blaspheming

ming immodest words, and idle jesting.

Q. *How must Christians then frame their daily conference?*

A. In such sort as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymnes, and spiritual songs, and giving thanks to God for all things, ch. 5. 19, 20.

Q. *What is covetousnesse?*

A. A greedinesse of gain, without regard of their own necessities, or the necessities of others.

Q. *What is Fornication?*

A. *A* polluting of the soul with the lust of the body.

Q. *What is drunkennesse?*

A. A confounding of the reason and the senses by immoderate drinking.

Q. *What is false doctrin?*

A. Any thing that is taught contrary to the truth of Gods word.

Q. *How are they said to lead their lives that delight in any of these abuses?*

A. Improvidently.

Qu. *Why?*

A. Because they neglect the will of God, to follow their own ways.

Quest. *How are they said to lead their lives that abhor them?*

A. Circumspectly.

Q. *Why?*

A

A. Because they prefer the will of God before their own imaginations, Chapter 5.15,17.

Q *What is* Pauls *particular exhortation in this Epistle?*

Ans. The duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q *what is the duty of husbands towards their wives?*

Ans. To love them, as Christ loved his Church, who gave his life for it, Chap. 5.25.

Q *What is the duty of wives towards their husbands?*

A. To submit themselves unto their husbands, as unto the Lord, ch. 5.22.

Qu. *What is the duty of Parents towards their children?*

A. Not onely to feed and clothe them, but to bring them up in the fear of the Lord, ch. 6.4.

Q *What is the duty of children to their Parents?*

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart, ch. 6.1,2.

Qu. *What is the duty of Masters to their servants?*

An. Not to defraud them of their due, nor to use cruelty towards them, remembring

bring that they themselves have also a Master in heaven, ch. 6.9.

Qu. *What is the duty of Servants to their Masters?*

Ans. To obey, and labour for them in singleness of heart, and not with eye-service.

Q. *How is that?*

A. To do all things (whether their Masters be absent or present) as if God beheld them.

Quest. *How doth Saint* Paul *wish the Ephesians (and in them us) to arm themselves for the accomplishing of these, and all other duties?*

Answ. First, to gird us with the girdle of truth: secondly, to put on the breast-plate of righteousnesse: thirdly, to be shod with the shooes of the preparation of the Gospel of Peace: fourthly, to take the shield of Faith: fifthly, the helmet of salvation: sixthly, the sword of the Spirit, ch. 6. 14. to 17.

Quest. *What is understood by the girdle of truth?*

A. A binding of our selves to the observation of the Word of God.

Quest. *What by the breast-plate of righteousnesse?*

An. A good conscience, or innocency of life.

Q. *What by the shooes of peace?*

A. Friendly and quiet conversation:

Q. *What by the shield of faith?*

An. The righteousnesse of Christ, able (like a brazen shield) to protect and cover us from the darts of the world, the flesh, and the devil.

Q. *What by the helmet of salvation?*

An. The strength and the power of Christ, being for our sakes vanquisher of hell, death, and sin.

Q. *What by the sword of the spirit?*

Answ. The word of the everliving God, which as a sword wee must draw forth, to defend our selves, and offend our spirituall enemies.

Q. *What is the speciall quality required of him that is thus armed?*

A. Prayer, and continuall thankfullnesse, ch. 6. 18.

To the PHILIPPIANS.

Question:

WHat *were the* Philippians?

A. Exiles of Philippi, a City in Macedonia, where Saint *Paul* had planted the Gospel.

Q. *What moved him to write unto them?*

A. Two things.

Q. *Which be they?*

Answ. First, the generall care he had for all the people of God; secondly, that hee might shew his thankfulnesse toward the Philippians.

Q. *For what?*

A. For sending him relief, after they knew he was prisoner in *Rome.*

Quest. *By whom did they send him relief?*

Answ. By *Epaphroditus* a professor of the Gospel.

Q. *How doth he shew his thankfulnesse towards them?*

A. Two ways.

Q. *Which be they?*

A. First, in praising God for them, and then in praying unto God for them.

Q. *How doth he praise God for them?*

Ans. In that it had pleased him to receive them into the fellowship of the Gospel. ch. 1. 5.

Q. *How, and in what sort doth he pray for them?*

A. Three manner of waies.

Q. *Which be they?*

Answ. First, that God which had begun this work in them, would continue it untill the day of Christ Jesus, Chapter 1. 6.

Secondly,

Secondly, that they might be able through his grace, to discern true doctrin from false, ch. 1. 10.

Thirdly, that they might abound in love, and in the works of righteousnesse, ch. 1. 11.

Question. *How doth hee encourage them, lest his imprisonment should make them faint?*

A. Three waies.

Q. *Which be they?*

An. First, in respect of others; secondly, of himself; thirdly, by the example of Christ.

Q. *How in respect of others?*

An. That as others beholding his constancy were imboldened, and did more frankly professe Christ, so hee hoped they would do, ch. 1. 14.

Q. *How doth he encourage them in respect of himself?*

A. That as he knew Christ should bee magnified in his body, whether hee lived or died; so hee doubted not, but that they would bee of the same mind, Chapter 1. 20.

Q. *How by the example of Christ?*

Answ. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sakes was

content to suffer all reproach, and tyranny yea, death it self, so wee for his sake should not refuse to do the like, Chapter 2.5. to 11.

Q. *What reason doth he alledge, the better to perswade us thereunto?*

A. A twofold reason.

Q. *What is that?*

A. First, as touching the reward of our persecutors: secondly, as touching the reward of us that are persecuted.

Q. *What doth he say shall be the reward of our persecutors?*

A. Perdition.

Q. *What of us that are persecuted?*

An. Salvation, ch. 1. 28.

Quest. *How doth he conclude these circumstances?*

A. With a necessity to suffer with Christ if we will be thought to beleeve in Christ, ch. 1. 29.

Q. *What doth* Paul *exhort us unto in this Epistle?*

An. Concord, meekness of mind, and godly conversation.

Q. *How to concord?*

An. That we be of one judgement in religion, ch. 2. 2.

Q. *How to meekness of mind?*

Ans. That nothing bee done through vain-glory, but every man to esteem other

other better than himself, ch. 2. 3.

Q. *How to godly conversation?*

A. That whosoever is true, just, and of good report, him to follow, ch. 4. 8.

Q. *What doth he bid us beware of?*

A. False Teachers.

Qu. *What names doth he attribute unto false teachers, whereby to know them?*

A. He calleth them dogs, evill workers, conseners, belly-gods, enemies to the crosse of Christ, and minders of earthly things, ch. 3. 2. 18. 19.

Q. *And wherefore doth he call them dogs?*

A. Because, like dogs, they bark against the Doctrin of the Gospel.

Qu. *And why evill workers?*

A. Because in the harvest of the Lord, they seek not his glory, but their own commodity.

Q. *Why conseners?*

A. Because they teach that circumcision, and the works of the Law, are necessary to salvation.

Qu. *Why belly-gods?*

Ans. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Q. *How enemies to the crosse of Christ?*

A. Because they are Christians in name onely, and not in deed.

Q. *Why minders of earthly things?*

A. Because their chiefest care is to bee rich, and rise to promotion.

Q. *How doth* Paul *make known the true Ministers of God?*

A. By five speciall notes.

Q. *Which be they?*

A. First, he saith, they hold it glory to die for the confirmation of their disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, ch. 3. 3. Thirdly, they do esteem all things losse, and as very dung, for the excellent knowledge of Christ ch. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens works, verse 9. Fifthly, their conversation is in heaven, from whence they expect Christ, by whose comming they hope to be made immortall ch. 3. 20, 21.

Q. *What is it to have their conversation in heaven?*

A. To live like a Saint on earth.

Q. *That we may be able to do so, what is required of us?*

An. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our neighbour, and sobriety towards our selves.

To

Question.

WHat are the Colossians?

A. A people dwelling in Colosse, a City of Phrygia, whom *Paul* saluteth in the name of Christ.

Q. *After his salutation, what did he?*

Ans. Gave God thanks for them.

Q. *Why?*

Answ. Because of their faith in Christ Jesus.

Q. *How doth he strengthen that faith?*

Answ. First, by prayer, and then by exhortation.

Q. *To whom did he pray?*

A. To God.

Qu. *For what?*

A. For six things.

Qu. *Which be they?*

A. First, that they may be filled with the knowledge of the will of God, in wisdome and spiritual understanding, chap. 1.9.

Qu. *What is wisdome?*

Answer. The knowledge of heavenly things.

Q. *Proceed; what is the second thing?*

Answ. Secondly, hee prayeth that they may walke worthy of the Lord, Chapter 1,10.

Q. *How is that?*

Answ. To the honour of God, and the profit of others.

Q. *What is the third thing?*

Ans. That they may be fruitfull in all good works, ch. 1.10.

Q. *What call you good works?*

A. The testimony of a lively faith, set forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they increase in the knowledge of God, ch. 1.10.

Q. *How shall they increase?*

A. By the dew of Gods mercy, and the Sun shine of his righteousnesse.

Q. *What is the fifth thing?*

A. That they may be strengthened.

Q. *With what?*

Answer. With the glorious power of Christ.

Q. *To what end?*

A. To endure with patience and joy, the afflictions of this life, ch. 1.11.

Q. *What is the sixth thing?*

A. That they may be always thankfull unto God.

Q. *Doth he shew any reason why they ought to be thankfull?*

A.

A. Yes: firſt, in that God hath made them meet to be partakers of the inheritance of Saints: and ſecondly, in that hee had delivered them from the power of darkneſſe, and brought them into the Kingdome of light, ch. 1. 12, 13.

Q. *By whoſe means?*

Anſwer. By Chriſt the Redeemer, the Image of the inviſible God, the head of the Church, the firſt-born of the dead, and the Peace-maker between God and man.

Queſt. *What doth hee exhort them unto?*

Anſwer. To cleave to none but unto Chriſt.

Queſt. *Why?*

An. Becauſe in him onely they ſhall be compleat and perfect, ch. 2.

Q. *Where muſt we ſeek him?*

A. In heaven.

Q. *How?*

An. By ſetting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Q. *When are our affections ſet upon things that are above?*

A. When we live after the good motion of the Spirit.

Queſt. *When upon things that are upon the earth?*

An.

Anſw. Secondly, hee prayeth that they may walke worthy of the Lord, Chapter 1,10.

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A.

A. Yes: firſt, in that God hath made them meet to be partakers of the inheritance of Saints: and ſecondly, in that hee had delivered them from the power of darkneſſe, and brought them into the Kingdome of light, ch. 1. 12, 13.

Q. *By whoſe means?*

Anſwer. By Chriſt the Redeemer, the Image of the inviſible God, the head of the Church, the firſt-born of the dead, and the Peace-maker between God and man.

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A. In heaven.

Q. *How?*

An. By ſetting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Q. *When are our affections ſet upon things that are above?*

A. When we live after the good motion of the Spirit.

Queſt. *When upon things that are upon the earth?*

An. When we live after the deſires of the fleſh.

Q. *Shew me a difference betwixt the ſpirit and the fleſh?*

Anſw. The fleſh ſaith, Rather ſteal than ſuffer want; the ſpirit ſaith, Thou ſhalt not covet another mans goods. The fleſh ſaith, revenge where thou haſt taken wrong the ſpirit ſaith, Forgive, as Chriſt hath forgiven thee, ch. 3. 13.

Q. *When doth this ſpirit fall upon us?*

A. In Baptiſm.

Q. *How may we grieve the ſpirit*

A. By abuſing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods ſervice, to the ſervice of the World.

Q. *How is the time loſt to be redeemed?*

A. By ſpending it more vertuouſly than heretofore we have done: as if wee have been careleſſe, now to bee watchfull; if we have forgot God and his benefits, now to pray unto him, and bee thankfull; if wee have been idle talkers, now to ſeaſon our words with the ſalt of wiſdome and edification, ch. 4. 2, 6.

The first Epistle of St. *Paul* to the THESSALONIANS.

Question:

How is this Epistle divided?

A. Into two parts:

Q. *Which be they?*

A. Into a commendation, and an exhortation.

Q. *Whom doth* Paul *commend?*

A. First, the Thessalonians, then himself.

Quest, *For what doth he commend the Thessalonians?*

An. First, for their readinesse to hear: and secondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things which he saw begin to flourish amongst them.

Qu. *And what were those?*

An. Effectuall faith, diligent love, and patient hope ch. 1. 3.

Q. *What is effectuall faith?*

An. That faith which bringeth forth good works.

Qu. *Diligent love, what is it?*

Anſw. That love which hath a care to benefit whom it loveth.

Queſt. *Patient hope, what is it?*

Anſw. Hope that giveth a man courage to endure all the afflictions of this life without repining, becauſe hee depends upon the Reward promiſed in Chriſt.

Q. *And what is that?*

A. Eternall life.

Q. *How many kinds of love are there?*

A. Three.

Q. *Which be they?*

Anſw. Firſt, love in the Magiſtrate, to labour for the glory of God, and benefit of the Common-wealth: Secondly, love in the Miniſter, to feed his flock. Thirdly, love in the private man, to maintain the welfare of his friend and Neighbour.

Qu. *How do they receive the Goſpel that receive it with ſuch profit?*

A. They receive it not in word onely, but in power alſo, ch. 1.5.

Queſt. *What aſſurance doth it bring unto them?*

A. That they are the elect Children of God, ch. 1.4.

Q. *But what are ſuch men unto God?*

A. A glory.

Qu. *What unto the world?*

An. A good example, ch. 1 7.

Queſt. *How doth* Paul *commend himſelf?*

A. Firſt, for his love towards them: ſecondly, for his diligence in teaching: thirdly, for his purity of doctrin.

Q *Wherein did he ſhew his love?*

A. In four reſpects.

Q *Which be they?*

A. Firſt, in proteſting that he was not only willing to have dealt the Goſpel unto them, but alſo his own life, chap. 2 8 Secondly, in ſending *Timotheus* unto them for their comfort, when he could not come himſelf, chap. 3. 5. Thirdly, in eſteeming their conſtancy in the faith, his life; and their fainting, his death, ch. 3. 8. Fourthly, in continual prayer for them, that their hearts might bee ſtable and unblameable, in holineſſe before God and the world, ch 3. 13.

Q *Wherein did he ſhew his diligence in teaching?*

An. In that hee laboured night and day for their inſtruction, ch. 2. 9.

Queſt. *Wherein is the purity of his Doctrin?*

An. In that it was without deceit, flattery, covetouſneſſe, vain-glory, and not to pleaſe men, but God, ch. 2. 5. to 8.

Qu.

Q. *Was not* Paul *vain-glorious then when he did thus praiſe himſelf?*

An. No.

Q. *Why?*

An. For two cauſes.

Qu. *Which be they?*

A. Firſt, in that hee did it not to win praiſe to himſelf, but to allure them to embrace the Goſpel which hee taught. And ſecondly, to ſhew what difference there was between him and his Doctrin, and the falſe teachers and their doctrin.

Q. *What doth hee exhort the Theſſalonians unto?*

An. To keep their bodies as veſſels of holineſſe.

Q. *Why?*

A. Becauſe God hath called them not to uncleanneſſe, but to purity of life, ch. 4.7.

Qu. *What muſt they do to keep their bodies holy to the Lord?*

A. Fly from luſt, oppreſſion, fraud, contention, idleneſſe, and all appearance of evil, ch. 4.3. to 12. 5.22.

Queſt. *What doth he annex to this exhortation?*

A. A reprehenſion.

Qu. *For what doth he reprehend them?*

An. For two things.

Q. *Which be they?*

Ans. For mourning for the dead, and curious searching to know when should bee the time of Christ his second comming.

Qu. *Ought we not then to mourn for the dead?*

A. No, not in that manner as Infidels do, which think their dead shall never rise again.

Q. *How then?*

A. As good Christians should, who account of death, but as a sleep, out of the which the faithfull shall one day awake to their eternall life, ch. 4. 14.

Q. *Why doth he forbid them to search for the time of Christ?*

A. For two causes.

Q. *Which be they?*

Answ. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because hee would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the night, than for to enquire after the hour.

Quest. *How must they make themselves ready for it?*

Answ. In walking like the children

light, and not like the Children of darkneſſe, ch. 5. 5

Q. *How is that?*

Anſw. In peace and love one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Miniſters, chap. 5. 12, 13.

II THESSALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle of the Theſſalonians?

A. The tryall of faith.

Q. *How is faith tryed?*

A. By afflictions.

Q. *What is the fruit of affliction?*

A. Patience, ch. 1. 4.

Q. *What proceeds of patience?*

An. The righteous judgement of God, chap. 1.

Q. *Who will God judge?*

A. The afflicter, and the afflicted.

Q. *How will he judge the afflicter?*

A. In flaming fire, rendring vengeance, ch. 1. 8.

Q. *How the afflicted?*

A.

Anſ. In mercy, giving them reſt, chap. 1.7.

Q. *When ſhall this judgement be?*

A. At the later day, when the Lord Jeſus ſhall ſhew himſelf from heaven with his mighty Angels, ch. 1.7.

Q. *What ſhall be a ſign of that day?*

A. The falling away of many from the faith, ch. 2.3.

Q. *By whoſe means ſhall they fall away?*

A. By the means of Antichriſt.

Q. *What is Antichriſt?*

Anſw. The man of ſinne, that oppoſeth himſelf againſt all that is called God, chap. 2.4.

Q. *By whom will he work?*

A. By Satan.

Q. *In what manner?*

An. With great power, but in all deceiveableneſſe, ch. 2.

Q. *Amongſt whom?*

A. Not amongſt the Elect, but them that ſhall periſh, ch. 2 10.

Q. *Why not amongſt the Elect?*

A. Becauſe from the beginning they are choſen to ſalvation, ch. 2. 13.

Q. *Therefore what ought to be the care of the Elect?*

A. To ſtand faſt in the doctrin which they have received, ch. 2. 15.

Queſt. *What is the means whereby they*

may

may be able to stand fast?

A. Prayer.

Q *What must they pray for?*

An. Two things.

Q *Which be they?*

Answ. That the word of God may have free passage, and that they may be delivered from the company of the wicked, ch. 3. 1, 2.

Qu. *Whose steps doth Saint* Paul *counsel them to follow?*

A. His own.

Q *Wherein?*

An. First, in righteousnesse of mind, and in labouring before they eat, Chapter 3. 7, 12.

Qu. *How must they be used that follow not his instruction?*

A. Excommunicated, ch. 3. 14.

Q *Tell me what excommunication is?*

An. To be banished the Congregation of God.

Quest. *How, as an enemy, utterly to be cast off?*

A. No, but as a friend, to bee won to amendment of life, ch. 3. 15.

I TIMOTHY.

Question.

WHat *was* Timothy?

A. A Disciple of *Pauls*, and a professor of the Gospel.

Qu. *Where did he professe it?*

A. In Ephesus

Q. *What doth* Paul *admonish him of?*

A. His duty.

Q. *In what consisted his duty?*

A. In reading the Word, and rebuking of sin.

Qu. *How must we rebuke sin?*

A. Openly.

Q. *Why?*

An. Because others may take heed, ch. 5.20.

Q. *Is there no difference to be made?*

A. Yes.

Q. *In what*

An. The elder sort must be rebuked as Fathers, the younger as Brethren, chap. 5.1.

Q. *What must he teach all men?*

A. To pray.

Q. *In what sort?*

A. By lifting up of pure hands, ch. 2.8

Q.

Q. *For whom?*

An. For all people, but especially for Princes and Rulers.

Q. *To what end?*

A. That under their authority we may lead a godly and a peaceable life.

Q. *How all women?*

An. To array themselves with shamefacednesse and modesty, and not with Gold, Pearle, or imbroidered hair, chap. 1.6.

Q. *How Ministers?*

A. To bee blamelesse, the husband of one wife, watchfull, sober, laborious, apt to teach, no drunkard, quarreller, or covetous, ch. 3.2,3.

Q. *How widows?*

An. To exercise deeds of charity: to bring up their children vertuously; not to be idle pratlers, gadding from house to house, ch. 5.10.13.

Q. *How rich men?*

A. Not to bee high-minded, nor put confidence in uncertain things, but bee ready to distribute to them that want, chap. 6.17.

Q. *What is the best gain?*

A. Godlinesse, ch. 6.6.

Q. *Why?*

Answ. Because they that would be rich fall into many temptations, and snares, that

that may drown them in perdition and destruction, ch. 6. 9.

II TIMOTHY.

Question.

HOw is this *Epistle divided?*

A. Into two parts.

Qu. *Tell me, which be they?*

Answ. Into an exhortation, and a Prophesie.

Q. *But what doth* Paul *exhort unto?*

A. Stedfastnesse in faith, and patience in suffering for the same, ch. 1. 3.

Q. *Why?*

A. Because those that will reign with Christ, must suffer with Christ, ch. 2. 12.

Q. *By what Example?*

An. By the example of the Souldier, Husbandman, and of him that contendeth for a mastery, neither of which receiveth recompence, except they first labour, ch. 2. 4, 5, 6.

Quest. *What hindreth our salvation in this behalf?*

A. Contending about frivolous and vain questions.

Q. *How?*

An

An. In that they engender ſtrife, chap 2.14,23.

Q. *Of what doth he propheſy?*

Anſw. Of the perillous time [to come, ch.3.1.

Queſt. *How ſhall the time to come bee perillous?*

A. By reaſon of wicked men.

Qu. *What wicked men?*

An. Lovers of themſelves, covetous boaſters, proud, and curſed ſpeakers, diſobedient to parents, without naturall affection, &c. ch. 3. 2,3,4,5.

Queſt. *By what means therefore doth hee teach Gods Miniſters to repreſſe the malice of ſuch men?*

Anſw. By preaching the word in ſeaſon, and out of ſeaſon, by reproving, rebuking, and exhorting with all long-ſuffering and doctrin.

Paul to TITUS.

Queſtion.

WHere *was* Titus *when* Paul *writ unto him?*

A. In Crete.

Q. *To what end was he there?*

A

An. To finish the doctrin which Saint *Paul* had begun.

Q *How must he be armed thereunto?*

A. With boldnesse, as Gods Ambassadour, and by shewing himself an example of good works, and integrity of life, chapter 2.7,15.

Quest. *To whom?*

A. To all whom he taught.

Qu. *Who were those?*

Answ. Both young and old.

Q *What doth he teach the old?*

Ans. The men to be sober, honest, discreet, sound in faith, love, and patience, ch.2.2. The women to be holy, and not given to wine.

Q *What doth he teach the young?*

An. The men to bee sober minded; women to bee chaste, obedient to their husbands, and no gadders abroad, chap. 2.5.

S. *Paul* to PHILEMON.

Question.

From whence was this Epistle written?

A. From Rome.

Q *Upon what occasion?*

Ans. Onesimus a servant to *Philemon*, being

being fled from his Master, *Paul* winneth to CHRIST, and sends him back again.

Q. *By what entreaty*

A. That *Philemon* would receive him.

Q. *How?*

Answ. As if *Paul* himself were present, ver. 17.

Q. *For what reason?*

Answ. Because hee was now not onely his Servant, but his Brother in the Lord.

Q. *How?*

A. In that he professed the Gospel.

The Epistle to the HEBREWS.

Question.

WHo *writ this Epistle?*

A. It is not known.

Qu. *What is handled in it?*

A. The difference between the Priesthood of Christ, and the Leviticall Priesthood.

Q. *How do they differ?*

A. In five points.

Q. *Which be they?*

A. As touching the Office, the Tem-

ple, the Sacrifice, the Ceremonies, and the effect.

Queſt. *How do they differ as touching the office?*

Anſw. The Prieſt-hood of the Levites was externall, and after the order of *Aaron*: the Prieſt-hood of Chriſt is ſpirituall, and after the Order of *Melchiſedech*?

Qu. *What is it to be a Prieſt after the Order of* Melchiſedeck?

A. To be a Prieſt, a Prophet, and a King, not for a month, a year, or an age, but for ever, ch. 7. 3. 23.

Queſt. *Why are theſe three titles attributed?*

Anſ. Becauſe hee ſanctifies us from ſin, teacheth us by his wiſdome, and governs us by his power.

Queſt. *How do they differ as touching the Temple?*

Anſw. The Temple of the Levites was built with hands, and to endure but a time, the Temple of Chriſt is built by the Holy Ghoſt in eternity, ch. 8.

Queſt. *How do they differ as touching their ſacrifices?*

A. The Levites did offer the blood of Goats and Bulls; but Chriſt his own pretious blood.

Q. *How touching their ceremonies?*

A. The Ceremonies of the Levites were corporall, as the attiring of the body, and other externall observations, the Ceremonies of the Gospel are spirituall, as the vertuous disposition of the soul.

Q. *How touching their effects?*

A. The sacrifices of the Levites, though many times offered, did scarce sanctify the body, the sacrifice of Christ, but once offered sanctifies both body and soul, chap. 9. 12. & 28.

Qu. *In whom?*

A. In all that have faith.

Q. *What is faith?*

A. The ground of things which are hoped for, and the evidence of things which are not seen, ch. 11. 1.

Qu. *How do the Temples of* Moses *and Christ agree?*

Answ. The Temple of *Moses* had three separations: as the holiest of all, whereinto the high Priest onely entred, and that but once every year: The Tabernacle of the Congregation, where the Levites remained; and the open Court, where the people had resort: So in the Temple of Christ, there is the spirit, the soul, and the body.

Q. *What difference is between the Spirit and the Soul?*

A

An. By Spirit is understood regeneration through faith in Christ, and by soul is understood man in his first corruption, living according to the rule of Reason, without the knowledge of Gods Word, or Faith.

Q. *Being once grafted in faith, what is it to fall away from it?*

An. Sin against the Holy Ghost, which is unpardonable, chapter 6.4. and chapter 10.26.

Q. *How may we fall from faith?*

An. If when once we have received the knowledge of Christ, wee afterward deny him.

Quest. *What therefore are the Hebrews counselled to do?*

A. To keep the profession of their hope without wavering, ch. 10.23.

Q. *How must this be?*

A. Through patience.

Q. *Wherein?*

Ans. In esteeming light the troubles of this life, by setting before our eyes the joy of the world to come.

Qu. *What have we to encourage us?*

A. The words of our Saviour.

Q. *What are they?*

Answ. My Sonne, faint not when thou art rebuked; for whom the Lord Loveth hee chasteneth, and scourgeth every Son

that he receiveth, ch. 1 2. 5, 6.

Queſt. *Is there nothing elſe required but patience?*

A. Yes, the ſacrifice of a Chriſtian.

Q. *What is that?*

Anſw. To praiſe God alwaies, and diſtribute to the poor, ch. 13. 15, 16.

The General Epiſtle of St. JAMES.

Queſtion.

Q. *Why is this called the general Epiſtle of St.* James?

A. Becauſe it is not written to any one man or Country, but generally unto all the Jews diſperſed through many countries.

Q. *What doth it contain?*

Anſw. The effects of our Juſtification, as Saint *Paul* to the Romans declared the cauſe.

Q. *What is the cauſe of Juſtification?*

A. Faith.

Q. *What are the effects?*

A. Good works ch. 2. 23.

Q. *How is faith divided?*

A. Into two parts.

Q. *Which be they?*

A. A lively faith, and a dead faith.

Q. *What is a lively faith?*

Answer. Faith made known by good works.

Q. *What is a dead faith?*

An. Faith without good works, and so the Devil is said to have faith, chap. 2. 17, 19.

Q. *What be the good works S.* James *exhorteth unto?*

A. Patience, prayer, love, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections, not to speak evil one of another, but to bee friends in this world.

Q. *From whence proceed good works?*

A. From God, ch. 1. 17.

Q. *From whence evil?*

A. From our own concupiscences, ch. 1. 14.

Q. *What saith S.* James *of patience?*

Answ. Blessed is the man that endures temptations, for when hee is tryed, he shall receive the Crown of life, Chapter 1. 12.

Q. *What saith he of prayer?*

An. Let him that asketh ask with faith, and waver not, ch. 1. 6.

Q. *Of love what saith he?*

Ans. Hee that loveth his neighbour as

himself fulfilleth the Law, ch. 1.6.

Q. *Of ambition, what?*

A. God rejecteth the proud, and gives grace to the humble, c. 1.9.

Qu. *What of swearing?*

Answ. Before all things (my brethren) I wear not, neither by heaven, earth, nor any other oath; but let your yea bee yea, and your nay, nay, lest you fall in to condemnation, ch. 5. 12.

Q. *What of contention?*

A. Where envying and strife is, there is all manner of evil works, chapter 3. verse 16.

Q. *What of the tongue?*

A. That it is a fire, and a world of wickedness, defiling the whole body, if it bee ungoverned, ch 3.6.

Q. *What of evil speaking?*

Answ. If a man speak evil of his brother, hee speaketh evil of the Law, chapter 4. 11.

Q. *Who are the friends of the world?*

Answ. Such as esteem more of riches, honour, and such like, than of the word of God.

Q. *What saith S. James of such men?*

Ans. Hee bids them weep and howle for the miseries that shall come upon them; their riches are corrupt, and their Garments are moth-eaten, their Gold and

and silver is cankered, the rust thereof shall be a witnesse against them, chapter 5. 1, 2, 3.

Quest. *What is the best use of riches?*

An. To imploy them in doing good, as in relieving the poor, the father-lesse, and widows, and that is called true Religion, and undefiled before God, chapter 1. 27.

Q. *Every one therefore that heareth the word of God, is not religious?*

A. No, but such only as are doers thereof, ch. 1. 22.

The first Epistle Generall of PETER the Apostle.

Question.

W[illegible] *pistle of S. Peter?*

A. Three things.

Q. *Which be they?*

A. The calling of Christians, their dignity, and fruits of their calling.

Q. *Who hath called them?*

Ans. Christ.

Q. *How?*

An. Through obedience and [illegible]

ling of his blood, ch. 1. 2.

Q. *To what?*

A. To an inheritance immortal, and undefiled, that fadeth not away, but is reserved in heaven for us, ch. 1. 4.

Q. *How must we apprehend it?*

An. By faith, ch. 1. 5.

Qu. *What is the dignity of Christians?*

Ans. They are said to be a royall Priesthood, a holy Nation, a peculiar people, ch. 2. 5.

Q. *What is the fruit of their calling?*

A. To shew the vertue of him that called them, ch. 2.

Q. *How is that?*

An. Being holy as he is holy, and since hee hath called us out of darknesse into light, to walk as in the day time, by laying aside all maliciousnesse, all guile, and dissimulation, all envie and evil speaking, ch. 2. 1. & 9.

Question. *How shall [illegible] these things, [illegible] hour provoking us to the contrary?*

A. By setting before us the example of Christ, which gave his life for his enemies, and when hee was reviled, reviled not again, and when hee suffered, threatned not, but committed it unto him that judgeth righteously, ch. 2. 21, 22.

Q. *What brings us to this obedience?*

A:

An. The love wee owe to Christ, that hath begotten us anew to righteousnesse, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Quest. *Who is the efficient cause of our salvation?*

A. God the Father.

Q. *What is the materiall cause?*

Answ. The obedience of Christ to the Crosse.

Quest. *What is the formal cause?*

An. Our effectual calling.

Q. *What is the finall cause?*

A. Our sanctification.

Q. *Wherein standeth our Sanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to sinne, and living to God, ch. 4. 2.

Qu. *When do we live to God?*

An. When we mortify the lusts of the flesh, ch. 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be those?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Q. *What doth he counsell us touching every mans private self?*

A.

Answ. To bee sober and watching in prayer.

Q. *What is prayer?*

A. A calling upon the Name of God in the time of necessity.

Q. *What are the properties thereof?*

Answ. It must bee from the heart, with true faith in the Name of Christ, and in few words.

Q. *What is the efficacy of prayer?*

An. It overcommeth God, which overcometh all things.

Q. *What doth S. Peter counsel us to do as touching others?*

A. One to suffer with another, to love as brethren, to bee pitifull, not to render evil for evil; but contrarywise, to blesse, ch. 3. 8, 9.

Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

An. Because therein wee are blessed, ch. 4. 14.

Q. *How must we suffer?*

A. Not as Murtherers, theeves, or evil doers, but as lovers of faith, ch. 4. 15.

Q. *Why are wee bound to these vertuous actions?*

Answ. Because thereby God is glorified ch. 2. 12.

The

The II Epistle of S. PETER.

Question.

WHat doth S. Peter exhort us unto in this Epistle?

Answer. That having once received the knowledge of the Gospel, to confirm and establish it in us by good works, and to stick unto it, even till the last gasp, chapter 1. 10.

Q. Why?

A. Because, as S. *Paul* saith, So runne that yee may obtain; so S. *Peter* saith, by making sure your election, that is, in not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdome of our Lord and Saviour Jesus Christ ch. 1. 12.

Q. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The laying down of the tabernacle of this flesh, ch. 1. 14.

Q. *Why doth he call this flesh of ours a tabernacle?*

An. Because we dwell therein as strangers, not for ever, but for a certain time.

Q.

Q. *How doth* Peter *confirm the doctrin of faith?*

A. By shewing it is no deceiveable fable, but the truth it self, descended from heaven, ch 1.17,18.

Qu. *Who are the impugners of this truth?*

A. Hypocrites and Atheists.

Q. *What are* Hypocrites?

An. Wells without water, such as pretend an outward holiness, but inwardly are corrupt and venemous, ch. 2.13,17.

Q. *What are* Atheists?

An. Mockers and deriders of the Scriptures, and such as think there will bee no resurrection, ch. 3.3,4.

Q. *When shall these men appear?*

Answ. In the later times, ch 3.3.

Q. *How shall they be disproved?*

A. The heaven shall melt, and the earth bee consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousnesse, ch: 3.10.& 2.13.

Qu. *Is there any hope of escaping?*

A No, for he that spared not the Angels when they sinned, will not spare thee, ch: 2.4.

The

The first Epistle general of S. JOHN.

Question.

Q. *What is here set down?*

A. Two sorts of love.

Q. *Which be they?*

A. Love of the world, and Love called Charity.

Q. *In what consists the love of the world?*

An. In three things.

Q. *Which be they?*

An. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2. 16.

Q. *What is concupiscence of the flesh?*

A. An inclination of the heart to enjoy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

Q. *What is the lust of the eyes?*

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, cosenage, and such like.

Q. *Wherein consisteth pride of life?*

An. In all things, as in meat, drinke, ap-

apparell, house-room, and other things, to bear an arrogant contemptuous minde, striving to excel others.

Q. *What doth he then say touching such livers?*

A. That God is not in them, nor they in him, ch. 2. 15.

Q. *What is charity?*

Answ. A motion of the heart, whereby we do love God, and in him our neighbour.

Q. *What is the love of God?*

Answer. To keep his commandments, ch. 5. 2.

Q. *What is it to love our neighbour?*

An. To esteem him as our selves.

Q. *How many kinds of love are there?*

A. Two.

Qu. *Which be they?*

An. True, and feigned love.

Q. *What call you true love?*

A. Not onely to help our brother with all we have, but if need require, to offer our life for him, ch. 3. 16.

Q. *What call you feigned love?*

An. To love in word, and not in deed, ch. 3. 12.

Q. *What saith S. John as touching true lovers?*

A. That they dwell in God, and God in them, ch. 4. 16.

Q.

Qu. *What is it to dwel in God?*

A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Q. *How shall wee know that God dwelleth in us?*

An. If wee see our Brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him ch. 3.17.

Quest. *What is said of him that hateth his Brother?*

A. That he walketh in darknesse, chap. 2.11. is the child of the devil, chapter 3.10. abideth in death, chap. 3.14. is a manslayer, and barred from eternall life, ch. 3.15.

The 2. and 3. Epistles of S. JOHN.

Question.

TO whom were these two last Epistles written?

An. The one to a certain zealous Lady; the other to *Gaius*, a professor of the Gospel.

Q. *What doth he commend in the Lady?*

Answ. Her vertuous bringing up of her children.

Qu.

Qu. *What in* Gaius?

A. His testimony of faith, and hospitality towards strangers.

Q *What doth he admonish them of?*

A. To beware of deceivers.

Q *What are those?*

Answ. Such as would not confesse that Christ was come in the flesh.

Q *How must they entertain them?*

An. They must not receive them into their houses, nor bid them God speed.

Q *Why?*

A. Because in so doing they should be partakers of their evil deeds.

The Epistle of JUDE.

Question.

TO *whom was this Epistle written?*

A. To all Christian Churches.

Q *What doth he exhort them unto?*

A. To contend for the maintenance of their faith.

Q *Against whom?*

A. Against Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmure, complain, and walk after their own lusts,

Q. *Whom do they murmure against?*

A.

A. Governours.

Q. *How doth he reprove them?*

A. By the example of *Michael* the Arch-Angel, who when he ſtrove with the Devil about the body of *Moſes*, blamed him not with curſed ſpeaking, but the Lord rebuke thee.

Queſtion. *What doth he mean by this example?*

An. If it be not lawfull to rail upon the Devil, much leſſe upon Magiſtrates, be they never ſo wicked.

Queſtion. *What is it to walk after our luſts?*

Anſw. To be directed by carnal judgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt tell me what you underſtand by Revelation?

Anſwer. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoul can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q.

Quest. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. *To whom was it given?*

Answ. To the Apostle S. *John*, and so consequently from him to the Church of God through all ages.

Quest. *Where was* John *when he received it?*

A. In an Island called *Patmos*, environed with the *Ægean* Sea, which Sea divides *Europe* from *Asia*.

Q. *What did he there?*

Answ. He was banished thither by the Tyrant *Domitian*, about the year of our Lord Jesus 96. which Tyrant sought to suppresse the light of the Gospel: but the Lord in mercy did the more advance it, as appears, by adding a further discovery of his Will, by the book of the Revelation.

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by these words: *Blessed be they that reade, hear, and keep in memory, these things which are written in this prophesy*, chapter 1. 3.

Quest. *To whom was* John *commanded to send it?*

An

Answ. To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of Jerusalem, *John* did prosecute his holy calling in the Ministery.

Q. *What method did hee use in the manner of his writing?*

A. First, a friendly salutation, and then a brief narration.

Q. *How doth he salute them?*

An. By wishing unto them grace, and peace.

Q. *What understand you by grace?*

A. The free love and affection which Gods bears towards us for his own sake, although indeed we deserve it not, but are in our selves the children of wrath and perdition.

Q. *What by peace?*

A. All kind of benefits, both spirituall and temporall which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Qu. *In whose name salutes he them?*

An. In the Name of the Father, the seven Spirits, and of Iesus Christ, chapter 1 4 5.

Q. *What is meant by the seven Spirits?*

A. The Holy Ghost.

Q

Q. *The Holy Ghost being but one in person, why doth he describe him by the number of seven?*

Answ. Although the holy Ghost be but one in divine essence, yet according to the seven-fold operation which it had in the Churches of *Asia*, it is called by the name of seven spirits; not that it is in person divers, but in power and vertue, according to the diversity of those subjects in which it worketh.

Qu. *But why is that placed in the second place, whereas the usual order teacheth us to say, the Father, Son, and holy Ghost: and not the Father, Holy Ghost, and so put the Son last?*

A. John useth this order, not that there is any degree or dignity in one Person more than in another: For the Father is not greater than the Son, nor the Son greater than the Holy Ghost, they are all of the same Power, Majesty, and Glory: nor is one before another: but the reason that moved *John* to set our Saviour in the third place, was because immediately the narration (which is the second point of the writing) chiefly concerneth Christ.

Q. *As how?*

A. In describing him.

Q. *How doth* John *describe Christ?*

Answ. Two manner of ways: first, as touch-

touching the excellency of his glory, as he appeared unto him in a vision, Chapter 1. from 12. to 17.

Q. *What was his office?*

Answer. It was threefold, hee had the office of a Prophet, of a Prince, and of a Priest.

Question. *How did he shew himself a Prophet?*

Answer. In bearing witnesse of the truth, and revealing the counsells of God unto men.

Q. *How a Prince?*

A. Two manner of wayes: first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. 54. And secondly, because he hath dominion over all principalities and powers, both in heaven and upon earth, Ephes. 1. 12.

Q. *How a Priest?*

A. In that he hath washed us from our sins in his blood, offering his body a sacrifice for us upon the Crosse.

Q. *Did Christ bear these three offices only for himself?*

Answer. No, but for the benefit of the faithfull, that as hee was, so they might be both Prophets, Kings, and Priests: Prophets, in that he saith, I will powre my spirit upon all flesh, and your Sonnes and Daughters shall prophesy: Kings, in that

that we shall reign with him eternally; and Priests, for that true Christians do offer the spirituall sacrifice of Prayer, praise, and almes-deeds, Heb. 13. 15, 16.

Q. *Are then all Christians Priests alike?*

An. They are as touching the sacrifice above-said, but not as touching Church-government: for in this sense they are not called Priests, but Elders or Ministers.

Q. *How doth he describe Christ, according as he saw in vision?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of gold, his hair was as white as snow, his eyes as a flame of fire, his feet like unto fine brasse burning in a furnace, his voyce to the sound of many waters, in his right hand he had seven stars, out of his mouth went a sharp two edged sword, and his face shone as the Sun shineth in his strength.

Question. *What gather we by this description?*

Answ. By this long robe girt unto him, wee gather the readinesse of Christ in his Kingly and Princely Office to execute the work of our salvation: by his white haires, his fullnesse of knowledge and wisdome: by his fiery eyes, his deep insight into the deepest corners of the earth,

earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſſe, the purity and brightneſſe of his waies, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto braſſe than unto gold, becauſe Gold is a ſofter metall, and not ſo fit to repreſent his invincible ſtrength; by his voice, compared to the noiſe of many waters, wee underſtand the ſound of the Goſpel, humbling ſome to their ſalvation, others to their confuſion; by the ſtars in his right hand, his faithful Miniſters, by whom hee worketh, which as ſtars ſhould give light unto men by their Doctrin and Converſation; by the two-edged ſword, is underſtood the powerfull word of God, entring and cleanſing the hearts of his Children, and thruſting through the other to their deſtruction; and by his face ſhining like the Sun at the higheſt, the unſpeakable brightneſſe of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

Qu. *Why doth he reſemble the Churches to golden Candleſticks?*

Anſw. Becauſe as the Candleſtick doth not give the light, but the light is put upon it; ſo the Church receiveth all her light put upon her from Chriſt; for the

doctrin of the Church (which is the light of the Church) is from God , and not of men.

Q. *Into how many points may we draw the doctrin of this book?*

An. Into four.

Q. *Which be they?*

A. Precepts, Prophecies, Promises, and Threatnings.

Q. *Wherein are the Precepts seen?*

A. In the instructions given to the seven Churches.

Queſt. *Upon how many general points do theſe inſtructions conſiſt?*

Anſ. Upon three: a commendation, a reprehenſion, and an exhortation.

Queſtion. *What doth Chriſt commend in them?*

Anſw. Their vertues; as Patience, Labour, Zeal in the Church of Epheſus, chapter 2. 2: The works of Faith, Repentance, and charity, together with conſtancy in Affliction, and true Humility, in the Church of *Smyrna*, Chapter 2. 9. Fortitude and valiant Perſeverance, in the Church of Pergamus, that notwithſtanding the Martyrdome of *Antipas*, [illegible] man there put to death for Religion, yet they were not terryfied, but held faſt the Faith of Jeſus Chriſt, and never forſook it, Chapter 2. 13. Love and ſervice towards

the

their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning, in the Church of Thyatira, chapter 2. 19. A little increase of faith, keeping of the Word of God, and a free confession of his Name, in the Church of Philadelphia, ch. 3. 8.

Q. *What doth Christ reprehend in them?*

A. Their Vices, as the lack of love in the Church of Ephesus, chapter 2. 4. Hypocrisy in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Satan, that is, they did professe themselves Christians in word, but shewed it not in deed, Chapter 2. 9.

The bearing with false doctrin in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that, as *Balaam* did, taught the people of God to stumble in two things, causing them to commit Fornication, both in body and Soul: In body, by abandoning their wives to common use: In Soul, by sacrificing to their Idols for superstitions sake, Chapter 2. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jezebel*, a wicked woman, to set abroach false and abominable Doctrin, tending to Forni-

cation and Idolatry amongſt them, chapter 2.20.

At Sardis their works were fair in outward ſhew, but inwardly nothing but filth and rottenneſſe, ch. 3.1.

At Laodicea they were time-ſervers, and halted between two opinions, and were neither hot nor cold, ch. 3.15.

Queſtion. *What doth Chriſt exhort them unto?*

Anſw. Repentance and amendment of life.

Queſt. *To their repentance what is annexed?*

An. A gracious promiſe, to be written in the book of life.

Q *To their willful perſeverance in their ſins what is annexed?*

Anſw. A heavy threatning, that he will come ſuddenly upon them as a Theef, and they ſhall not know the hour, chapter 3.3.

Queſt. *Having learned the ſtate of things as they ſtood for the preſent when this Revelation was given, what next ſucceedeth?*

Anſwer. The Propheſy of things to come, which is either generall, as touching ſuch things as ſhould happen to the whole world, or particular, but (yet of more moment than the former) as touching

touching ſuch things as ſhould happen to the Church.

Q. *What is the end of the propheſy of the Church?*

A. That the faithfull, admoniſhed beforehand of the aſſaults and bloody attempts which the Devil and the world ſhould make upon the Church, might be confirmed in faith and patience, to ſtand reſolute in deſpite of both, till the day of the comming of Chriſt Jeſus:

Q. *What is the end of the Propheſy of the world?*

Anſwer. To ſhew the judgement that God ſhould execute upon the enemies of his Church, and the ſealing up of the elect before the execution of thoſe Judgements, that they might be kept from evill, as appeareth by the 7. 8. and 9. chapters.

Q. *If the Elect were kept from evil, to what end was this Revelation given to forewarn them that they ſhould ſuffer trouble and perſecution?*

Anſwer. To be kept from evil, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternall happineſſe, but therein they did joy and triumph, howſoever the world

hought them plunged in desparr and sorrow.

Quest. *What is the second vision that* John *had?*

Answ. The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewise set forth unto us, (as well as the Sonnes) in a description fit for our capacity.

Quest. *How is the glory of the Father described?*

A. In these six things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments which hee imployeth to that purpose, and of the events that follow.

Qu. *What is his office?*

A. To judge the whole earth, and therefore he is apprehended of *John* sitting upon a throne, ch. 4. 2.

Q. *How is his nature represented?*

An. By the beauty of the Jasper stone, and of the Sardine, ch 4. 3.

Q. *What are his assistants?*

Answer. The honorable company of Prophets and Apostles, cloathed in white raiment, and crowned with gold, chapter 4. 4.

Qu. *What are the effects of his magnificence?*

A.

Answer. Lightning, Thunder, and voyces. &c.

Q. *Who be his instruments?*

Answer. The company of the celestiall creatures, in number four; that is, so many as are needfull for the execution of the will of God, through all the Corners of the world; and the whole Army of creatures under heaven, figured unto us by the Sea of Glasse, like unto Crystall:

Q. *Why are the celestiall creatures said to be full of eyes?*

A. Because of their watchfullness in the service of God.

Quest. *Why is the first compared unto a Lion?*

A. Because of his courage.

Q. *Why the second to an Oxe?*

A. Because of his strength.

Quest. *Why hath the third the face of a man?*

A. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

A. Because of his agility and swiftness.

Q. *What are the events that follow the description of his magnificence?*

Answ. The praise and glory which the Angels give unto him that sits upon the Throne: and the reverence and homage

which the Elders shew unto him.

Q. *In what manner?*

Answ. By prostrating themselves before him, casting their crowns at his feet, chap. 4. 10.

Quest. *Having procured so great authority to the words of the Revelation in the description of the Majesty of the giver, what follows?*

Answer. The presentation of the two Books, whereof the one being great and large, written within and without, and sealed with seven seals, containeth the history of the world; the other, being but little, includeth the History of the Church.

Quest. *Who opens the Seals of this book?*

An. Christ Jesus.

Q. *Were none solicited thereunto but he?*

Answ. Yes, a general Proclamation was made by the Angel, to see if any were worthy to open it, but none, neither in Heaven nor earth, nor under the Earth, was found able or worthy to open, or look upon the Book, save the Lion of the Tribe of *Judah*, and the Lamb that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, chap. 5. 10.

Qu. *What do we learn by this, that none were able to unclose the Book but he?*

A.

Answer. That hee onely is the Mediatour between God and Man, that no other creature, either in heaven or earth, is acquainted with the secret counsells of God, or can reveale them unto us, but he.

Q. *Why is hee called a Lion and a Lamb, names of a contrary nature?*

A. He is called a Lion in respect of his power and strength, and a Lamb in respect of his patient sufferance.

Q. *What was contained in this book when Christ had opened it?*

A. The eternall purpose of God for the punishing and pouring forth of plagues upon the world.

Q. *What moved him thereunto?*

An. The incredulity and wickednesse of men.

Q. *What were the plagues?*

Answ. Of two sorts; either such as afflicted other creatures, as the earth, sea, heards, plants, fountaines, &c. Chapter 8. or such as were inflicted upon men; chapter 9.

Q. *Who were those?*

An. Those were of two sorts: either by way of torment, or cruel murther.

Question. *What is the cause of that tyranny?*

Answer. Smoak and Sulphure, which

issued from the bottomlesse pit, whereby is figured the spirituall darknesse, with which mens consciences were tormented; and from this darknesse of mind at the last did issue the other plague of slaughter and bloodshed, so many years expressed and published through Christendome by the Popes of *Rome*, Chapter 9.15.

Quest. *What is the general use of the precedents?*

Answ. As touching the person of God, wee learn three things: first, his loving favour in denouncing and giving knowledge before hand, by evident tokens, what rigour hee purposed to execute afterward, if hee saw no amendment in the course of mens lives, chapter 6. Secondly, his mercifull care over his Elect, in arming them with defensive Armour, to cover them against the flood of those evils, that were to over shadow the whole world, chapter 7. Thirdly, the truth of his justice, in executing all those plagues upon the world; which hee hath foretold, ch. 8. 9.

Quest. *What do we learn as touching our selves?*

An. Three things: attention, to regard the threatnings of God; repentance, to be sorry for our sinnes; and amendment of

of life, to preveut the rigour of his justice.

Queſt. *What as touching the inſtruments of God, which hee uſed in executing his will?*

An. Three things: firſt, that they were Angels: ſecondly, that they were obedient at his beck: and thirdly, that they were expeditious in performance of their charge.

Queſt. *What learn wee as touching the elect?*

Anſwer. Three things: Firſt, their place, they ſtood before the Throne, and before the Lamb; whereby it is ſhewed, that as they are under the protection of God, ſo are they always ready to do him ſervice. Secondly, their Habit, they were cloathed in white Robes, waſhed in the blood of the Lamb; whereby is ſignified their pure, peaceable, and royall dignity: Thirdly their victory, they had palms in their hands whereby we are put in mind of the combates which they ſuſtained for the name of God, and the eternal triumph which they have in heaven, by the communion and fellowſhip of our Saviour Chriſt Jeſu, ch. 7. 9.

Q. *What as touching the natural man?*

Anſw. Spirituall miſery, which ſpreads it ſelf into three branches: poverty of heart,

heart, for lack of understanding; blindnes of mind, for lack of faith; and nakednesse of soul, for lack of the white Robe of Righteousnesse in Christ Jesus, chapter 3.17.

Question. *What as touching regenerate men?*

An. Three properties; strength of faith, keeping of the Word of God, and free confession of his name, ch. 3.8.

Quest. *Proceed unto the Vision of the second Book: who held the second Book in his hand?*

An. A mighty Angel, ch. 10. 1.

Quest. *Whom do you understand by that Angel?*

An. Our Saviour Christ, that held the book open in his hand.

Q. *How is he described?*

A. In that great glory and magnificence

Q. *To what end?*

A. To procure the greater authority to this Prophesy following.

Q. *What was contained in the book which he held?*

Answer. The Prophetical Historie of the Church.

Q. *To whom did he give it?*

A. To John.

Question. *How did hee command him to use it?*

An.

An. He bade him eat it, that is, comprehend and throughly understand it.

Quest. *How is the History of the Church divided?*

A. Into two parts; into the ministery or deeds of the Prophets, and the whole body of the Church.

Question. *In how many things consisteth the deeds of the Prophets, or Ministers of the Church?*

An. In three things; in their fighting under the crosse, in their murthering, and in their raising up again.

Q. *When began their fight?*

A. Presently upon the death of Christ.

Q. *How long did it continue?*

Answer. A thousand two hundred and sixty years. 1260

Q. *The text saith daies*, ch. 11.3.

A. True, but it is to be understood years, after the example of *Ezekiel* and *Daniel*, who interpret their visions in like manner, daies for years.

Quest. *Who was prophesied that he should murther, and almost quite extinguish their doctrin?*

A. Pope *Boniface* the eighth, who entred into the Papacy at the expiration of 1260 years, ch. 11.7.

Q. *How did he obtain the Papacy?*

Answ. By subtilty, who in the night by

by a false Oracle, perswaded his predecessor *Celestine* to resign his authority unto him.

Q. *How long did he rule?*

An. Three years and a half, during which time the Church of Christ seemed to be dead, and lie unburied.

Q. *Where?*

A. In the streets of *Rome.*

Q. *The text saith of Sodome, and Egypt, how then do you say of* Rome?

An. Rome is a spirituall Sodome, and a spirituall Egypt: Sodome in her spirituall adultery; Egypt in her spirituall oppression of the Church.

Q. *Who raised the Church again?*

A. The Spirit of life coming from God, ch. 11.

Q. *When?*

An. Presently upon the death of *Boniface?*

Q. *Did the Spirit of God raise up those that had been slain?*

A. No.

Q. *The text saith they ascended unto heaven in a cloud?*

An. Wee are to understand by the use of the Scripture, that the Church of the Wicked is commonly called the World, or the earth, and the Church of the Faithful and Elect, is called heaven, therefore when it

it is ſaid they aſcended up into heaven, the meaning is, they were withdrawn from the tyranny of this wicked world, and gathered into the celeſtiall Church; that is, ſeeing the Temple and publique places were not open unto them; ſecret places were ſanctified unto them, as if it were heaven, apart from the reſt of the world.

Q. *What effects follow this ſeparation?*

An. Fear and terrour in their enemies; joy and thankſgiving in the Saints of God, that he did vouchſafe to challenge his authority and ſoveraign power over the world, ch. 11.12,17.

Queſt. *Having touched the myſtery of the Church, let us return to the other part of our diviſion: How doth the whole body of the Church divide it ſelf?*

An. Into two parts; into the Jewiſh Chriſtians, and into the Chriſtian Catholick Church, which conſiſteth not onely of Jews, but of the beleeving Gentiles alſo.

Queſt. *When began the Chriſtian Jewiſh Church?*

A. At the inſtant of the conception of our Saviour Chriſt.

Qu. *When began the Chriſtian Catholick Church?*

An. At that time, when by the preaching

ching of the Apostle, the Gentiles were converted, and did imbrace the glad tydings of the Gospel.

Q. *What doth Saint* John *here continue for our instruction?*

Ans. The Estate both of the Jewish and Christian Catholick Church, warfaring, or as it were, subject to the assaults of her enemies.

Qu. *What is the Christian Jewish Church compared unto?*

A. A woman with child, ch. 12. 2.

Q. *Why?*

A. Because like unto a fruitfull woman, it is continually to bring forth children unto the Lord.

Q. *How is that woman described?*

Ans. By her attire, and by her standing, ch. 12. 1.

Q. *How was her attire?*

A. Of two sorts, the cloathing of her body, and the ornaments of her head.

Q. *How was her body cloathed?*

A. With the Sun.

Q. *What is thereby signified?*

An. The inestimable glory given unto the Church of God.

Q. *How was her head adorned?*

Answer. With a Crown of twelve Stars.

Q. *What is thereby signified?*

An.

A. The kingdome of heaven, which belongeth unto the Church.

Q. *How did she stand?*

An. Upon the Moon.

A. What do we learn by that?

Answ. That the true Church trampleth under her feet all variableneſſe, unto which all things under the Moon are ſubject.

Q. *What was her conflict?*

Answ. She travelled, and was in danger to have her childe devoured, chapter 12.4.

Q. *By whom?*

Answ By a fiery Dragon that had ſeven heads, and upon every head a Crown, and ten horns.

Queſtion. *What do we underſtand by the Dragon?*

A. Sathan.

Q. *What by his ſeven heads?*

An. His wonderfull policy and Wiſdome, able at once to diſturbe the ſeven Churches, that is, the Univerſal Church.

Q. *What by his ſeven Crowns?*

A. His magnificence and authority, every head being as the head of a King.

Q. *What by his ten horns?*

A. His great power, ſufficiently furniſhed to hurt the whole world.

Qu.

Q. *What is understood by the child whom he would devour?*

Answ. Christ mysticall, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the head, and of the body of the Church, and of all the members thereof, united to the head by his Spirit.

Q. *How was the Church delivered?*

A. God took it up into heaven, and prepared a place for the mother in the wildernesse.

Q. *Did Satans malice so end?*

A. No, he gave two assaults more.

Q. *Where was the first?*

An. In heaven, ch. 12 7.

Qu. *In what manner?*

A. He accused the elect of God, day and night.

Q. *What was his successe?*

An. Hee was thrown down from thence by the power of *Michael*, that is, of Christ Jesus.

Q. *Wherein was his second assault?*

Answ. In earth, upon the mother of the child, and upon the rest of her seed, that is, upon the Church of the Iews, and the Church of the Gentiles, afterward gathered together in Christ.

Quest. *How did the mother, that is, the Church of the Jews, escape in this assault?*

An.

An. Shee was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. Pella, a town seated on the other side of Jordan, in a desert country.

Q. *How did Satan pursue her?*

A. With a flood of water cast out of his mouth.

Qu. *What understand you by the flood of water?*

Answ. The Romans, which destroyed Jerusalem, and the sanctuary that was therein.

Q. *Who drank up the flood of water, that it did not hurt the Church?*

An. The earth, that is, the wicked sort of the Jews, whose bloody massiere satisfied the fury of the Romans, so that the elect had liberty to escape.

Q. *When Satan saw himself again prevented, how did he take it?*

Answ. Hee was wroth, and made warre upon the rest of the seed of the woman, that is, upon the Christian Catholick Church.

Qu. *How many principal things are we to note in the History of the Christian Catholick Church?*

An. Three: her combate, her victory, and her glory.

Q

Q. *With whom were her combates?*

Answer. With two kinds of Beasts: the one whereof had seven heads, and came out of the sea; the other had two heads, and sprang out of the earth, chapter 13.

Qu. *What do you understand by the first beast?*

An. The tyranny inflicted upon the Church by the Civil government of the Roman Empire.

Q. *What by the second beast?*

An. The persecution of the Papisticall Hierarchy, by the succession of Popes.

Q. *How did this beast rise?*

A. By little and little out of the earth.

Qu. *What is to be understood by the two horns of the beast?*

A. Two swords and two keyes, temporal and spiritual power.

Q. *What by his speaking like a Dragon?*

An. Subtlety and false-hood like the old Serpent.

Q. *What by the taking of the mark in their right hands and foreheads?*

An. The profest obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, not civil commerce.

Qu. *Against whom doth the Church obtain her victory?*

An.

Answ. Against the two beasts, and the Dragon before spoken of, and against the whore of the spirituall Babylon, described in the 17. chapter.

Quest. *What is understood by the whore of Babylon?*

Answ. The great City of Rome, which reigned over the Kings of the earth, chap. 17.18.

Qu. *Shall shee undoubtedly fall into shame and ruine*

Answ. She shall, the spirit hath spoken it expressly.

Q. *By whose hand and power?*

A. By the power of ten Kings formerly her favourites, into whose hearts God shall put to execute the fury of his decreed wrath upon her.

Q. *How shall her lovers take it.*

Ans. They shall stand a far off for fear saying, Alas, alas, the great City Babylon, that mighty City, in one hour she is made desolate.

Quest. *Shall shee not rise again and be restored?*

An. She shall not, shee shall sink in destruction, as the stone cast into the Sea, ch. 18.21.

Qu. *By what means doth the Church get victory over her enemies?*

Answer. By the assistance of Christ her head